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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

GROUP OF JUNIOR PRESIDENTS, PITTSBURGH DISTRICT LUTHER LEAGUE.

Top row, left to right: Clare Kocher, St. John's, New Castle, and Oscar Smith, Epiphany, E. E., Pittsburgh. Middle row: Evelyn Wratny, Grace, N. S., Pittsburgh; Margaret Schwartzbacher, St. Matthew's, Leetsdale; Jennie Charles, Grace, S. S., Pittsburgh. Lower row: Alma McDonough, Trinity, McKeesport; Ruth Oberheim, Christ, E. E., Pittsburgh; Carl Kornmann, St. John's, Freedom (and chairman of the Junior Session); Clyde Greenert, First Church, Butler; Fred Smalstig, Memorial, N. S., Pittsburgh; Clarence Gebhardt, Grace, Tarentum; Christine Snell, Christ, Baden, and Nora Brown, Christ, Beaver Falls.

(See page 26.)

THE BADGE OF ROYALTY

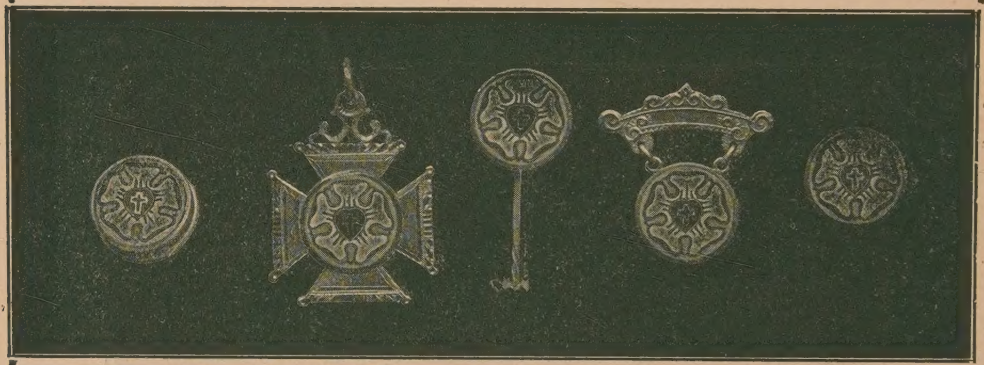
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

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Of the Church - By the Church - For the Church

Luther League Review

Logging the Forest Wealth of Minnesota

BY CHARLES TRABERT.

A TREELESS earth might not be uninhabitable, but it is an historical fact that migration, racial progress and growth of population have been guided by the forest distribution of the world, somewhat modified by other conditions. Wherever the cradle of the Aryan race may have been, their migrations led by forest routes to forest countries. Shelter and food were necessities which only the forest could furnish.

The history of ancient Persia, Assyria and Canaan would be vastly different if those countries had been in their early days in the forestal condition they now are. The disappearance of their forests led to the disappearance of their peoples.

However inhospitable the climate and severe the aspect of the rockbound shores of New England, in other respects, appeared to the Pilgrim Fathers, the trees waved a welcome and promised shelter, food and warmth.

From the coast, migration and settlement drifted inland, following the course of rivers and lakes, or striking boldly across the country—but always protected and supported by forests.

In their early settlement. they were directly dependent upon the wooded lands, which gave them nearly all the necessities of life. Yet in a sense the forest was their enemy, for they had to clear it away to make room for their wheat and corn.

By force of circumstances the early American settler was the first American lumberman.

Commercial lumbering began in the early days both in New England and the South. The great forests of Maine and Massachusetts were soon depleted. Then came the forests of New York and Pennsylvania.

LOADING LOGS IN THE MINNESOTA TIMBER.

Michigan later offered apparently unlimited timber wealth to the lumberman. Within the past two decades Minnesota has been the source of the pine supply of the country.

Minnesota, meaning sky-tinted water—so named by the early Indian peoples—has been for many years one of the richest states in forest resources. From its name we know it to be a domain abounding in lakes and swamps, conditions most favorable for the growing of trees.

Its topography is rolling. Originally the great woods covered two-thirds of its territory. All the northern portion of the commonwealth contained dense stands of pines and other coniferous trees. The middle portion, bordering the prairies, has been known in history as the "Big Woods." This was a forest of hardwoods. Here grew the oak, elm and maple, poplar, basswood and ash in great luxuriance. Five thousand square miles of these deciduous trees offered abundance in building material to the early settlers and even today are no mean source of revenue to that portion of the State.

The North woods has always been the lure to the lumberman and pioneer, This territory, the home of the Ojibway, the Sioux and the Chippewa, contained the finest stand of white pine since the forests of Maine and Michigan were commercially exhausted.

As late as the beginning of this century there still remained over 52,000 square miles of coniferous forests. The dominant wood has always been the white pine. Next in quantity was the so-called Norway pine. These are intermingled with tamarack, balsam, cedar, spruce and jack pine, with a sprinkling of hardwoods such as birch, poplar and balm of Gilead.

For two generations have the sons of Minnesota been deriving wealth from the northern forests. The supply seems unlimited.

The call of the wild is upon us. Let us journey to the pineries and see the timber and the operations of the lumberman. Logging in this State is carried on in the winter time. Cold is necessary to freeze the swamps and lakes which form the basis of most of the loggers' roads. Snow is necessary to make easy the hauling of the logs to the streams, which during the summer months form the highways for the transportation of the forest wealth to the mills.

We take train at Minneapolis, and following the great Mississippi for nearly 300 miles almost to its source, we stop at a little station in the timber. Our train rushes on and slowly, as the roar of its departure dies away, the winter silence is filled with sound—a low, tremulous harmony, swelling like the rushing music of violins, dying out in a breath. The voice of the pines, that sylvan music appealing to us all.

We are met by a tote team, used to carry the supplies to the lumber camps. It is below zero. The breath of horses and men seems like steam in the air. The mustache of the teamster is a mass of ice—his breath freezing there. We tuck ourselves snugly in the bottom of the sled and are off to camp.

On each side of the road, as we drive along, are great groves of pines, every tree straight and tall as a ship's mast. Snow covers the ground to the depth of three or four feet. We soon leave the county road and turn on to a highway of ice, stretching like a glassy ribbon far into the timber. The teamster explains that this is the logging road. For seven miles we drive on this track—more level than the finest railway we ever traveled over. The road bed is built up of at least two feet of solid ice, smooth as a floor with two ruts chiseled out of the congealed surface. In these channels run the logging sleds. The road is over twice the width of a railroad.

It is late in the day and we are hurrying to camp. What is that object ahead of us on the road? It appears as large as a cabin and seems to be on runners. On driving up we see it is a great water tank, moving slowly along and sprinkling a film of water over the road. This freezes as fast as it strikes the surface and forms a fresh coating of ice. Daily is this necessary to keep the road in shape. Every quarter of a mile or so we come upon a man whose business it is to remove every particle of dirt from the surface. If debris was allowed to accumulate the sun would concentrate its rays at that spot and soon melt the ice and make the road useless.

The camps are reached—seven or eight log houses. A camp consists of the bunk house, sleeping quarters for the men; the office, the winter home of the foreman, clerk and log scaler (from this building the woodsman's supplies are dispensed); the cook house, which also serves as the dining room; the stables for the horses, known as the hovels; the blacksmith shop, an indispensable adjunct of the logging camp; and several storehouses for supplies.

The bunk house deserves particular mention. Here in one building are housed pos-

sibly 100 men. The bunks are ranged all around the walls two tiers high, each occupied by two men. They are equipped with hay mattresses and blankets. Around the inside of the bunks are nailed twelve-inch boards, which form a continuous bench, called the deacon seat, on which the men lounge until bedtime. The middle of the room is occupied with one or two great wood-stoves always glowing with heat. Above these stoves are swung from the rafters long saplings over which the men, on coming in at night, hang their stockings and outer clothing. The room is usually filled with steam from these drying garments.

The routine of a lumberjack's day is strenuous to the extreme. At four in the morning the cookee—chore boy for the cook—rouses the teamsters, who go at once to the hovels to rub down and feed the horses.

What an experience to rise with the teamsters! The thermometer registers possibly 30 degrees below zero. On steping into the outer air a chill seems to strike you. You feel the sharp sting of extreme cold. The very atmosphere is tense as a tightly drawn wire. Overhead is the deep blue dome of the sky, from which blazes out the fiery light of the stars. They seem very near you, apparently just over the tops of those tall pines. To the north floats the hanging curtains of the Aurora, glowing with all the colors of the spectrum, advancing and retreating, flashing out and fading away. Your rubbers crunch and grind in the dry snow. In the distance a contracting pine protests loudly against nature's severity. You hear the returning water tank, through with its night's work; the sled runners grinding and creaking, screech sharply in the still air. From far away comes the howl of a pack of timber wolves on the trail of a deer.

The sound of a horn blown lustily by the cook interrupts your perpension; the rising hour has come. The men tumble out of their bunks, make a very hasty toilet and rush for the cook house. Breakfast is served immediately and then the crew is off to work.

Sometimes it is necessary to walk the crew a mile or two to the point at which the cutting is going on. Here they labor, with a short period for lunch, until the setting sun throws darkness over the forest, and then in the dusk of evening they again trudge through snow to camp.

LOG LANDING ON MINNESOTA LAKE—SCALER AND LUMBER JACKS.

Soon the woods are full of the sounds of axe and saw, and the day's labors have begun. The fellers work in pairs. Saw and axe are both used in felling the great pines. After a tree is felled the branches are lopped off and the trunk is sawed up into logs, which are usually cut from 16 to 32 feet long. Sixteen feet is the unit of log measurements in the Minnesota woods. After the logs are finished, along come the skidders, men with a single horse or a pair, whose business it is to snake the logs to the road. The swampers have been through before and prepared the branch roads, which all lead to the main logging road described before. These branch roads are

only temporary and are therefore simply makeshifts to permit the great logging sleds getting into the fallen timber.

The skidding crews pull the logs to landings along these branch roads, and here they are dragged up into great rollways to await the hauling sleds.

Up the road is a sled alongside one of these skidways. Let us observe the loading. The great sleds are equipped with two timbers on which the logs rest while being hauled. These are called bunks. Short skids are laid from the rollways to the sled bunks. A cable is fastened to one side and thrown around the log to be loaded. This cable then leads over the sled and the end is attached to a horse beyond. At the word of the loaders the teamster starts the horse away from the sled and this rolls the log upon the bunks. The loaders guide the log with their cant-hooks, an implement consisting of a hickory or hard maple stick about six feet long, shod with an iron pike and having a hinged iron hook in the side which permits of its grappling the log. After many repetitions of this operation the sled is fully loaded and the logs are bound on with great chains. It is then ready for the haulers. The log teamster comes up with two pair of horses and attaches them to the great sled. The runners, however, have become frozen to the ground. Extra horses are therefore necessary to break out the load. Eventually, however, it is started. Hastily loosing the extra teams, which are hurried off the track, away goes the load of logs, off for the dumping ground on the ice of a lake seven miles away.

Let us follow the load and watch this unique method of transportation.

Before reaching the main, level road, it is necessary to go down a comparatively steep hill to cross a hollow. There is apparently no method of breaking the descent. How will the load be prevented from rushing upon the horses and killing them all? This occasionally happens. We see the solution when we reach the hill. Here are stationed men ready with bundles of hay. As the load starts down the grade, hay is thrown before the runners of the sled and thus is its descent somewhat checked. The horses are also forced into a run and so is the load brought safely to the bottom and on to the main line. When the lake is reached, though the load of logs weighs many tons, the teamster boldly drives out upon the ice. The intense cold of this northern climate has frozen the ice three or four feet thick. The chains are loosened and the logs bound over the sides of the sled upon the surface.

Now comes the scaler with his long rule and tally book. He carefully measures the top of each log and notes that and the length in his book. In the evening over the camp fire he will figure up the day's cutting.

So from December to March, each day is alike for the Minnesota logger.

Sunday is always for rest. Then the men do their washing and mending. Usually the blacksmith is busy shoeing the horses and repairing the equipment. Then also, the axemen grind their implements of warfare against the pines and the sawyers file their saws.

Occasionally an itinerant clergyman happens in. The "boys" call him the "sky pilot." All are eager to hear him and all gather in the bunk house in the evening to attend his discourse on the better way. Such lusty singing of hymns you never heard. The lumberjack is a rough and often dissolute man, but he has a heart and it is frequently reached by the "sky pilot."

Spring comes, logging ends with the first thaw. The camps break up and the "boys" are off to town, many, to our sorrow, to spend their hard earned winter wage in a drunken debauch, some to again meet their families after a five months' absence.

Then comes the drive—the floating of these fruits of the forest four or five hundred miles down the northern tributaries and the Mississippi to the waiting mills in Minneapolis is no mean task. Time was when most of the log output was sawed here. With the gradual depleting of the forests the large operators have sought wider fields in the South and West and the number of mills at this central manufacturing city has dwindled, only to give way to hundreds of smaller mills nearer the forests.

When the soft spring rains have melted the snow in the woods and turned the frozen, silent lakes into masses of floating ice, and the ice bound streams in roaring torrents, the logs cut during the winter are started on their eventful journey to the mills. These logs we saw were spread in great piles on the lakes and rolled high in landings on the shores. The landings are broken out and at first there is an inextricable tangle of logs and blocks of ice. The logs, crashing and grinding upon one another, sometimes "up-end" until they turn completely over, sometimes gather in huge and tangled piles. Usually a dam has been

(*Continued on page* 20.)

Luther League Assets

REV. LUTHER M. KUHNS

BUSINESS is taking stock at this season. Invoicing is the safe business way. Official statements from the Luther Leagues exhibit a working force and a productive endeavor.

Signs of Promise

We begin 1916 with a smile and courage. Steady gain continues in the Luther League. Experience promises, under normal conditions, bigger future growth. The year has a winning start.

If you want to know what is going on in the Luther League world, and who are doing things, read these reports from district presidents, State presidents, and officials of the leagues. They are pointers on simple means to success. They tell of enthusiasm in earnest.

Wedding Bells

Wednesday, December 8, 1915, Mr. John L. Berger, the president of the Iowa State Luther League, was united in marriage to Miss Anna Clara Prabel, of Ryan, Iowa. The general secretary extends his own and the Luther League's hearty congratulations to Mr. and Mrs. Berger.

Miss Minnie L. Langguth, of Hollywood, Ill., the recording secretary of the Chicago District League, was married to Mr. Arnold C. Boedecker, organist of St. James Lutheran Church, Chicago. With their many friends we join in extending our own best wishes and the congratulations of the Luther League.

District League Outlook

California.—Mr. Charles L. Trabert, president of the Central California District Luther League writes: "Every year a few more leagues are organized. We are yet very weak, but have some staunch supporters in the clergy, who are gradually passing the information regarding our splendid organization on to the young people of their churches. There is prospect of interesting the churches in the southern part of the State in our work, and we hope before the next annual meeting to widen the scope of the District League into really a State League. While it occupies this position now, its membership is very largely limited to the San Francisco Bay region."

District of Columbia.—Mr. F. W. Leonhardt, president of this district, says: "An Extension Committee recently appointed by the president is considering the best methods of increasing the number of leagues in churches where now none exist. The leagues of this district have just formed a plan of interchange from which it is hoped much good may be derived. The leagues are all active and doing good work. It is hoped to add several new leagues this year."

North Carolina.—"The organization of a North Carolina State Luther League," writes Mr. M. F. P. Troutman, "was referred to the Executive Committee of the District League with instruction to work out a plan and call a convention of the leagues of the State for the purpose of organizing a State League as soon as advisable. I think that in all probability we will have a State League by next spring, at least this is the hope." Initial steps have been taken and the committee is at work looking up the State work.

State League Work Vigorous

League work wears well and sustains assurance of dependable service as the following will show:

Connecticut.—Mr. William Jente, the State president, has this to say: "The outlook is very encouraging. Our membership is increasing steadily. Our recent conventions have been very well attended. We have had helpful and suggestive papers and inspiring addresses. Several of the papers read at the last convention were laid on the table for further discussion at the next meeting. As president of the State League I am glad to state that I have at all times found our officers and our pastors ready and willing to cooperate with me in laboring for the success of our work.

The Connecticut State League is at present supporting a scholarship in the Boys' Central School, Rajahmundry, India. An annual feature of our work is the Joint Reformation Rally with the Hartford District League, which is the State League of the Swedish Lutheran young people. The last rally was held on November 14 at Meriden, Conn. Another feature is the annual outing of the State League held in some central location, this year at Lake Compounce on July 29. This offers a splendid opportunity for our young people to become acquainted with one another. I most earnestly hope that our State League will continue to progress as it has during the last two or three years.

Pennsylvania.—Mr. Charles W. Fuhr, president of the Pennsylvania League has this to say: "The outlook for the coming year is very encouraging. The splendid convention held in Johnstown last July was most inspiring and its influence is being felt throughout the State. Many of the

districts have had very successful meetings and others are being arranged for. One district has had a special junior demonstration in which about 125 juniors representing twenty junior organizations participated. In two districts, branch or sectional rallies, are being held in the interim between conventions to reach the largest number possible of the local leagues. During the last few months, the work of the Luther League has been presented and made a subject of discussion at a number of synodical and conference meetings. Probably the most hopeful sign is the increasing number of young men taking an active part in the work of the district and State organizations. Pennsylvania is looking to the future.

New York.—Mr. Louis A. Wilke, president of the New York State League, writes: "The State League of New York, the original and pioneer league of the Luther League of America is looking hopefully to the future. Never were the district and local leagues more active than they have been in the past year. The Extension Committee of the State League is actively at work and results are bound to come. From every quarter we have reason to believe that our coming State convention in the western part of the State will eclipse all former ones in number, enthusiasm and actual results."

New York is giving splendid support to the Luther League REVIEW and The Topics. The well organized district work is receiving considerable attention. Both the Executive Committee and the Extension Committee are doing excellent work and are in touch with league conditions throughout the State. Interest continues unabated in league activities.

Oregon-Washington.—From the farthest West Mr. W. S. T. Derr, president of the Oregon-Washington Luther League sends us the following: "Over against great distances we find foremost the blessing of faithfulness on the part of our limited membership. We appreciate our hindrances and in studying them believe we can bend them in time to service. We Northwest Coast Lutherans hold a conservative position, our growth, although slow, has not been devoid of fruit, from the different local societies during the past decade. We have active ministers, seminarians, collegians, superintendents of Sunday schools, church officers and a better educated and aggressive laity.

Iowa.—Mr. John L. Berger, president of the State Luther League of Iowa sums up the work in that State in these words: "The outlook for the Luther League work throughout the State of Iowa is far better than ever before. All of the leagues have taken up their activities this year with a new zeal and determination for "better" service. Two applications for membership have been received since our last State convention and new Luther Leagues are being organized all over the State."

Nebraska.—Rev. Frederick C. Schuldt, president of the State Luther League of Nebraska, writes: "The State Luther League of Nebraska is realizing more and more the importance of its mission in the young people's work of our State. This is impelling the members to bend to their tasks with greater zeal and has created a desire for information of Luther League work in general through the medium of the LUTHER LEAGUE REVIEW."

Kansas.—This is one of the original Luther League States, the league of this State having joined in the call for the organization of the Luther League of America. Mr. Fred G. Nicholas, president of this league, sends the following: "The work of the Kansas League is most encouraging, because the local leagues are gaining a broader vision of the work in this section by the distribution of pamphlets, and the work abroad has been brought very near to us, for one of our former State League presidents recently began work in our Lutheran Mission field in India. Also while we had only one Junior League in the State last year, we now have five and more to be organized, which assures a stronger State League in the future."

Wisconsin.—The president, Mr. George W. Rapps, is setting "the wheels in motion." He is endeavoring to correspond with every society in the State. He says: "The work of the Wisconsin State Luther League gives promise of living up to the motto of the State, 'Forward' at work, together with the officers, and when the 1916 convention is held an encouraging report of progress will be made. Every society is asked to join the State League and for that purpose to correspond with the presidents.

South Dakota.—Mr. Lewis Larson, president of the South Dakota State Luther League, writes: "The most encouraging feature of our State Luther League work is that we have an active Extension Committee, and an especially active chairman of that committee. He has been corre-

sponding with pastors and young peoples' workers in various parts of the State in an endeavor to interest them in getting into touch with the State League. His idea is to arrange meetings wherever possible, and after the first of the year, he and I expect to visit as many places as we can find time for, both where leagues are already at work, for the purpose of encouraging and strengthening the work, and places where there should be leagues, or where the young peoples' societies should be encouraged to join the State League. One member of the Extension Committee reports that she is at work in her section of the state, and expects to get some young peoples' societies there to join the State League. She also says she has some prospects among the German Lutherans, and will endeavor to interest them in the work of the Luther League. One thing is certain, if we get all the members of the Extension Committee busy, we shall be able to report a large increase in the number of societies at the next State Convention.

Illinois.—From the Chairman of the Extension Committee of the Illinois State Luther League, Mr. J. Alex Nelson, we have received the following: "One of the most encouraging signs I have noticed in our various societies since our State Convention is the desire of our young people to put the theme of our convention, "Service," into practice. They are not simply satisfied in holding meetings week after week, but they want to be of real service to the Church. I know of several societies that have organized visiting committees whose duty it is to visit the shut-ins and sick, bringing to them a word of cheer and a song, scattering as it were "the rays of sunshine all along the way"; others look after the poor. One society filled as many as thirty baskets which were distributed to the needy on Thanksgiving eve. Let us do something, seems to be the desire of many of the young people in our League in Illinois. Mr. C. T. A. Anderson adds that one of the most encouraging and interesting things in Illinois is the great enthusiasm shown in the state work during the past year, and the activity shown by so many young men in different parts of the state.

Indiana.—Mr. Oliver C. C. Fetta, president of the Luther League of the State of Indiana, says: "The State Luther League of Indiana is making splendid progress. It is indeed difficult to secure the cooperation of all the Lutheran Churches in the State, as many of them are supporting another society, although three of these societies have just reorganized into Luther Leagues. The State work is very encouraging indeed. The Leagues at Coesse and Huntington, Indiana, have applied for membership in the State League and four or five more applications are forthcoming. The St. Paul, Frankfort, League has reorganized and is doing good work. Two new Leagues are being organized at Richmond, one of them being located in one of the largest Lutheran Churches in Indiana. The State League is making a campaign for publicity and more subscriptions to the REVIEW; seventy-five new subscriptions having already been sent in. Both the Central and Northern Indiana Districts have just held very enthusiastic conventions—five new Leagues joining the Northern Indiana District."

Ohio—Increased cooperation on the part of local people is one of the encouraging features in Ohio. The President's search for men has been especially fruitful, and he wishes he could find a few more men to whom he might entrust some features of the work. Mr. O. C. Rhode, President of the Luther League of Ohio, adds: "One encouraging feature of Luther League work in Ohio is the gradually increasing interest and activity shown by individual pastors. Another is the slow but sure increase of our local Luther Leaguers who are willing to cooperate by keeping their Leagues in touch with our general work. Best of all, our search for men and women who are willing to make some sacrifice to extend our work, is meeting with success."

Interest attaches to this statement by President Rhode because in August of this year the Twelfth Biennial Convention of the Luther League of America will be held in St. Lucas' Church, Toledo, Ohio.

Preparedness

A few reports have not come to hand in time to be incorporated in this statement. Tangible work and a healthy condition of the Leagues are shown by the reports that have been received. The value of the League is in its results. A training which advances the interests of the Church and puts latent forces into action is one of the real benefits. To train, to educate, to develop the latent youthful force of the Church is fitting the labor and life of men and women into service. It is a preparation that is useful, and by modern methods approved by the Church. It rivets to the Church for action on a moment's notice a disciplined force.

Luther League Topics

Fifth Week
after Epiphany. February 6, 1916.

OUR AMERICAN LUTHERAN WORK IN CHINA

Romans 10:11-15.

DAILY BIBLE READINGS.

Monday, January 31—Isaiah 2:2-4.
Tuesday, February 1—Isaiah 4:2-6.
Epiphany, February 2—Isaiah 9:1-7.
Thursday, February 3—Isaiah 40:1-11.
Friday, February 4—Isaiah 43:22-26.
Saturday, February 5—Isaiah 29:17-24.

HINTS FOR LEADERS.

Open and close in the usual way as indicated in the services in Topics. Psalm 2 (read responsively) and Gloria Patri.

Scripture Lesson read by the leader and prayer offered by pastor.

Gather all the information you can about China; if possible, hang a map of China where it can be readily seen so as to refer to it. Use the information given in Topics and REVIEW. Consult works of reference for information about China.

Use hymns, as 214, 215, 216, 217, 218, 219.

An article supplementary to the "Topic" by Prof. C. W. Foss, Ph.D.

The China Mission of the Augustana Synod was started as a private enterprise. In 1901 a society was organized in Minneapolis, Minn., for the purpose of engaging in mission work in China.

The first missionary sent out by this society was the Rev. A. W. Edwins, who thus became the founder of the mission. Accompanied by his wife he sailed for China in the fall of 1905 and arrived there near the end of the year. They were most hospitably received by the missionaries of the Hauge Mission, and by their kind assistance Rev. Edwins was soon enabled to find a suitable field for his mission. This was a territory in the Province of Honan of about 10,000 square miles and with a population of some over 3,000,000. This field had not as yet been occupied by any mission board or society. A station was soon built at the city of Hsüchow and the work was begun.

The first reinforcement of missionary laborers was the deaconess Ingeborg Nystul, of Bethesda Institute, St. Paul, Minn., who arrived on the mission field in November, 1906. A second reinforcement, the medical missionary, Dr. C. P. Frieberg, and his wife, arrived in the fall of 1908.

So far the work had been carried on by a private society, but at the meeting of the Augustana Synod in Chicago, in 1908, the society offered the mission to the synod. The offer was accepted and a board was appointed to take charge of the work. Rev. A. E. Frued, who was ordained at this meeting of the synod, was sent out by the new board. He and his wife arrived on the field late in the autumn of the same year.

With the forces thus increased efforts were now made to secure a footing in the important city of Juchow, which lies very near the geographical center of the field. Of this enterprise Rev. Edwins writes: "In the spring of 1909 I had the privilege of accompanying an old missionary on an overland tour from Hsüchow to Honanfu via Juchow. Others had told me many things about Juchow, the famous center of robber activities, the city to which the traveler should not arrive after dark and which he should not leave before daylight, according to statements current among the Chinese. We both reached and left the city in safety. . . . On a second visit, made some months later, we succeeded in renting quarters that were fairly suitable for our purpose. A little later a Chinese evangelist and a gatekeeper were put in charge of this new station. At the time we had no foreign workers ready to settle down in Juchow to take charge of the work."

As new workers arrived and a working knowledge of the language was acquired by them, new stations were secured from time to time, such as Yüchow, Honanfu, Kiahsien, and Poa Feng, making six districts in all.

On the last Sunday in May, 1910, the mission was gladdened by the ingathering of the first fruits of its labors. Nine persons were received into the Church of Christ by holy baptism on that day in our oldest station at Hsüchow. The first one of them was a gray-haired man of sixty-seven years.

New forces have arrived from time to time until today the missionaries number 31, including the missionaries' wives. To this force 53 native workers should be added.

Evangelistic work is carried on in all our mission districts. It consists chiefly in preaching the word and in circulating Bibles and other books and tracts.

Our medical work is carried on by two physicians, assisted by two American nurses and seven native helpers. There are at present five dispensaries. According to the latest report, 3,289 individuals have been treated.

Work is also carried on along educational lines. At four of our stations schools have been established. A school for girls has lately been opened at Kiahsien. At Honanfu a school for the blind has been successfully conducted for some time. Prep-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 32 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

arations are being made for the opening of a middle school, answering to the purpose of the American high school. A training school for native workers is greatly needed and will soon be established.

The mission has just celebrated its tenth anniversary.

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Sixth Week
after Epiphany. February 13, 1916.

THE UNIVERSITY STUDENT WORK

Psalm 119:9-16.

DAILY BIBLE READINGS.

Monday, February 7—II Kings 2:5-15.
Tuesday, February 8—Psalm 78:1-8.
Wednesday, February 9—Deut. 31:1-13.
Thursday, February 10—Dan. 1:3-21.
Friday, February 11—Acts 22:1-5.
Saturday, February 12—Acts 19:8-20.

HINTS FOR LEADERS.

Open and close as in Luther League services indicated in Topics or Hymnal. Hymns 21, 22, 23, 24, 26, 28. Psalm 95 and Gloria Patri. Special music previously arranged for.

Scripture Lesson, Psalm 119:9-16 (read responsively, conducted by leader). Prayer. Collects for "The Holy Spirit" and "For the Ministers of the Word," in League Hymnal.

Appoint six members to tell the story of the Daily Bible Readings. Hymn or special music. Remarks by leader on the lesson. Questions and answers given in Topics. Résumé of discussion in both the REVIEW and Topics.

Remarks by pastor. Announcements. Lord's Prayer. Closing hymns, Doxology and Benediction.

Rev. Howard R. Gold, Lutheran University Pastor, Luther Memorial Church, Madison, Wis.

"Some time last fall I said I'd send you $10 for the church when I got a raise. It sure was a long time in coming, but probably it is not too late." Here was the check and letter from an alumnus of one year, vibrating with enthusiasm about his job and full of fine sentiment for the church in which he worked and worshipped while at the university. He was a big-hearted fellow. President of his fraternity and president of our Luther League. He is one of many thousand young Lutherans who have come down to the large and vigorous State universities of the Middle and Far West. Each year the number increases. Seven years ago we made an effort to count. We counted as far as we could and then we guessed and called it four thousand. We are just now again in the process of counting—this time all the large non-Lutheran institutions are included—and we are convinced the number will run well past six thousand. They are studying in some one hundred and twenty-five institutions. In some universities, like that of Wisconsin, we find a large Lutheran student body. Throughout the year, including short-courses and summer school, we have the names of eight hundred. This has led the chairman of our Lutheran Student Committee to claim for Madison "the largest Lutheran college in America." At the University of Minnesota the number is probably still larger, but a large proportion live in the Twin Cities and are therefore not breaking relations with the home church. They do not depend for religious training upon the church or churches adjacent to the campus. Sometimes we find as few as ten Lutherans in a school. But frequently in this smaller group is a nucleus unusually enthusiastic in their loyalty to the church of their childhood nurture.

It has been gratifying to find this loyalty to their church in the students even away from their own church schools. There are many features of college life that draw away from the church. But when the church meets the student with a program calculated to attract to worship and enlist him for service the response is usually encouraging. The Luther League lends itself admirably as a society for numerous activities. The choir, Sunday School and other organizations afford opportunity for work. This means a normal community church with a heart and a plan to make a home and provide ways for growth by service for the student away from his home church. Such a church, established now near an institution where sons and daughters of our faith are found, should look upon this as a welcome opportunity to serve the Church at large. Such a community church serves better than a distinctive student chapel would.

The most concrete form of service rendered by students perhaps is in contributions of money. Luther Memorial was in its infancy. A synagogue was the cradle. Favorable building lots were held at forbidding prices. An actual church building was a dream—a vague dream. But the men managed carefully. The women made aprons. The Sunday School gathered dimes. One evening a small group of students met at luncheon. They talked earnestly and pledged heroically. Next day and following days witnessed soliciting that brought more pledges. The total was little less than a thousand dollars. A few years later this was repeated on a larger scale. More than a thousand dollars were pledged. A section of Luther Memorial is built and is a busy center on Sunday and week days. Students helped to build it and now help to use it.

But the end is not only to keep the student in the church and busy about the community. Some of the finest fruit grows beyond the campus and after college days. "Can you advise me what literature to use with a Bible Class of girls whose ages

range from fifteen to seventeen? This town is shamefully neglecting its young women." So wrote an alumna who had acquired valuable training in our church while at the university and later was in a small town in northern Wisconsin. Later she used part of the graded system. A young man the first year "out in the world" wrote back —"The first Sunday after I came to ———, I was elected Sunday School superintendent and teacher of the Bible Class." While at the university he was equally successful in the church choir and on the track team.

A small volume might be written of the experiences that have already become fond traditions in the history of one church that ministers to university students and yet we have barely opened the gates into this waiting field.

Septuagesima. February 20, 1916.

ABBA, FATHER!

(The Introduction to the Lord's Prayer)

Rom. 8:14-17; Matt. 6:9.

DAILY BIBLE READINGS.

Monday, February 14—Matt. 6:5-8.
Tuesday, February 15—Matt. 7:7-12.
Wednesday, February 16—Gal. 3:23-29.
Thursday, February 17—I John 3:1-12.
Friday, February 18—Eph. 3:14-21.
Saturday, February 19—Heb. 4:12-16.

HINTS FOR LEADERS.

Violin solo. Hymns 43, 45. Psalm 122 (read responsively). Gloria Patri. Duet, solo or anthem.

Scripture Lesson (read by leader), Rom. 8:14-17; Matt. 6:9. Lord's Prayer in concert. Hymns 36, 37 (two verses only of each).

Luther's Explanation, recited by secretary. Remarks by leader. Hymns 33, 34 (two verses only of each).

Have some one to give teaching of the "Daily Bible Readings" on prayer.

Discussion of Topics and REVIEW articles.

General discussion. Announcements. Hymn 51. Prayer by pastor. Doxology and benediction.

Topic reviewed by Rev. Paul W. Koller.

In this topic we enter upon the study of the different parts of the Lord's Prayer. Much depends upon our approach to any spiritual theme or lesson. Therefore as we contemplate today the opening words of the prayer taught us by our Lord Himself, let us try to come in the right spirit and with an earnest prayer to the Holy Spirit for guidance into its wonderful truths.

Christ said, in answer to the request of one of His disciples that He teach them to pray. "After this manner therefore pray ye: Our Father who art in Heaven."

Our lesson is this introduction:

I. *A Universal Prayer.*—Some one in writing of the Lord's Prayer has said that this prayer which opens with such a lofty introduction is not appreciated as it should be by Christians. This is very likely true, for we live so much in the world of material things that we find it hard to realize the real efficacy of the spiritual. Yet this Lord's Prayer has been the means through which countless Christians the world over have obtained their daily sustenance and ability to conquer in the struggle of life. It is inspiring to think of the great company of men and women who in days past and present have breathed the words of this matchless prayer. "The Lord's Prayer! Oh, how many associations of thought and emotion, of tender memory and exultant hope, are awakened by the tranquil rehearsal of this beautiful group of petitions! Over the wide universe of living experiences these sentences have been borne upon the wings of a hundred languages for almost nineteen centuries. Statesmen mature have vied with children of feeble years in fervency of repeating a supplication so simple and yet so majestic. So now for nearly two thousand rolling seasons since it first fell on the air amid the serene stillness of a Syrian mountain, it has followed the morning sun around the globe, and perhaps not a moment has passed during which it might not have been heard. Some one voice at least might have always been saying somewhere, "Our Father who art in Heaven."

II. *Expresses Our Intimate Relationship with God.*—We say at the direction of Him who was the son of God, "Our Father." We are indeed God's children and He is our heavenly Father. The words of the original language of the Scripture show this intimate relationship even better than our English can do it. It is really, "Father Mine." We have it in the Latin "Pater Noster" and in the German "Vater Nuser." We are taught to think of God as our Father and to so approach Him. That relationship is not often spoken of in the Old Testament. But now we have received the adoption of sons; the Lord Jesus, the only begotten son of God, gives unto those who are His power to become the sons of God.

This is a most intimate and blessed relation, and we should rejoice in it.

III. *Reminds Us of Our Christian Fellowship.*—We say "*Our* Father." That little word *our* is full of meaning. Though the prayer was given with special reference to praying alone (verse 6), the believer is reminded that he does not stand alone, but that he is joined by spiritual relationship to many others who have the same needs as himself. We are all one in Christ Jesus, all equal in the sight of God, and to be one in spirit and service.

This matter of Christian fellowship deserves more thought than we usually give it. There are special privileges belonging

to us because of our fellowship in Christ. It means something to be members of a great communion. We have something the world does not have when we are one in Christ Jesus. There are obligations, too, to each other which we dare not disregard, obligations of service and spirit. Fellow Leaguers, it would be well for us who pray "Our Father" to see whether we are true to those who are of the same household of faith.

QUESTIONS.

1—Is the Lord's Prayer a pattern for all prayers?

2—What comes first in all praying?

3—Are all people able to say "Our Father"?

4—If we are one in Christ Jesus, what obligations are ours?

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Sexagesima. February 27, 1916.

THE JESUITS

Matthew 23:25-36.

DAILY BIBLE READINGS.

Monday, February 21—II Kings 9:17-26.
Tuesday, February 22—Job 1:13-22.
Wednesday, February 23—Matt. 23:1-39.
Thursday, February 24—Acts 12:1-19.
Friday, February 25—Rev. 17:1-18.
Saturday, February 26—Rev. 18:1-24.

HINTS FOR LEADERS.

Hymn 44. Psalm 46 and Gloria Patri. Hymn 206.
Scripture Lesson, Matt. 23:25-36.
Prayer by pastor.
Special music, instrumental or vocal. Hymn 142.
Papers on Ignatius Loyola and Francis Xavier.
Papers based on discussions in both the REVIEW and the Topics. Hymn 143. Address by pastor, or some one capable of handling the subject informingly.
Hymns 169, 170. Announcements. Lord's Prayer (chanted). Doxology. Benediction.

The most powerful single factor in the modern history of the papacy has unquestionably been the Society of Jesus, popularly known as the Jesuits. This society has been called, with much justification, "the standing army of the Catholic Church."

1. *The Founder*—The story of Ignatius Loyola (1491-1556), the founder of this order, who after his beatification had been pronounced by Pope Paul V in 1607, was canonized as St. Ignatius by Gregory XV in 1622, cannot be given here in much detail. He was a soldier in his younger days, and while bravely fighting for his king, Charles V, was wounded by a cannon ball in 1521. This incident seems to have been the turning point in his life, that which turned his attention and activity to religion and religious devotion.

Being obliged to lie inactive for weeks, this young and ambitious soldier who came from a family of Spanish nobles, occupied his time in reading the life of the saints and became filled with a consuming desire to emulate their deeds. If he could not be a soldier of his king any longer because of his wound, he aspired to be a soldier of the Lord. He was not at rest. He felt far away from God, but vowed that he would change his manner of life, and by acts of self denial would win the favor of heaven.

In a Dominican monastery he went through something of a soul struggle not unlike that of Luther in the Augustinian monastery at Erfurt.

Such a character as Loyola's and such a life work as his, could have taken their origin in no country of his time as well as Spain, the land of ardent aspirations and of heroic endurance, and of old a nursery of militant Christian chivalry.

The Spanish nation was very different from that of the German. Luther's religious struggles and experience made of him the leader of the Reformation, and the most vital single factor in modern civilization; those of Loyola made of him not only much of a mystic, but much of a bigot and reactionary. In the final sessions of the Council of Trent, Loyola was one of the men who sturdily opposed every attempt to reduce in any way the exalted claims of the Pope. In his life and views he was the embodiment of the papal views of Gregory VII and Innocent III.

2. *The Society*—The new order finally took shape at Rome. In 1538 Loyola summoned his disciples to the capital of the papacy, and there they worked out the principles of the new organization. The pope incorporated these principles in a bull, in which papal sanction was given to the new society. The organization was to be under the control of a general, who was to be chosen for life by the general assembly of the order. Loyola was made the general. His companions would have called the order by his name, but he would agree to no other name for that than Jesus, and so it became the Society of Jesus.

The prime purpose of the new organization was the defense of the Catholic Church. Loyola having been a soldier, he laid great stress upon the source of all efficient military discipline, namely, absolute and unquestioning obedience. This he declared to be the mother of all virtue and happiness. Not only were all the members of this society to obey the pope as Christ's official representative on earth, and undertake without hesitation any journey, no matter how distant or perilous, which he might command, but each and every Jesuit was to obey his superiors in the order as if he were receiving instructions from Christ in person. The individual life and inclinations were of no consequence if the interests of

the Church demanded any sacrifice. Personal affairs were not to be taken into account, even moral standards were to be of no avail, and the members of the society must defy the voice of conscience, if their leaders spoke otherwise. The Jesuit had no will of his own. The compactness of its organization and its incomparable discipline have been the great secret of the influence of the Society of Jesus.

3. *Principles*—Aside from this principle of unreserved obedience which is fundamental in this society, the Jesuits have a code of ethics that would go far to abrogate the ten commandments. One of the generals of the order, Mercurian by name, instituted a system of reasoning which has found expression in the popular principle that the "end justifies the means." "Mental reservation" was another feature of Jesuit ethics, a despicable bit of mental duplicity in the practice of which a man might state one truth entirely dissociated from another truth absolutely necessary to a statement of the whole truth.

Ignatius perceived that the spirit of private judgment and personal faith was the backbone of the Lutheran Reformation, and he determined to exorcise that spirit by evoking its antidote, and to this end he instituted a system that was antithetical at about every point. Jesuitism severed religion from all natural ties, from language and customs, and from national and family life. It aimed at making a mere tool out of a man—a means to an end; such a tool that he was neither to understand nor want to understand. The true Jesuit was a man who lay will-less in the hands of his superiors, who stood for him in Christ's stead. Jesuitism, in its principles, is at the extreme antithesis of Lutheranism. Lutheranism stands for freedom in Christ. Jesuitism stands for bondage to a law not of Christ, but imposed upon men by other men.

4. *Some Bad History*—The Jesuits have some bad chapters in history to be set down to their credit or rather discredit. They instigated the murders in France of St. Bartholomew's day. They exerted a great influence in that country in the time of Louis XIV. They incited the anti-Protestant policy in Switzerland, and the "League" in the Huguenot war in France. They stole into England in disguise during Elizabeth's reign and were accessories to the Gunpowder Plot. In Poland, where the nobility had been mainly Protestant, they got the higher education into their hands in 1565, and ruined the national culture, according to the opinion of a Polish historian. They instigated the thirty years' war. The Jesuit is much of a politician. There have been many unscrupulous Jesuits and some wicked ones. As time went on the order degenerated. Just as the earlier Catholic orders had done. Governments under papal influence one after another banished them. First the King of Portugal drove them out of his kingdom, and then France, where they had long been unpopular with influential Romanists. Convinced that the order had outgrown its usefulness, Pope Clement XIV abolished the order in 1773. In 1814 Pope Pius VII officially restored the order, and it now again has thousands of members. Since their restoration the Jesuits have spread to many lands, many are in our own country, where they enjoy the freedom accorded all religionists. Here they are much accused of abusing that freedom. It remains to be seen with what justification such accusations are made.

5. *Some creditable facts*—There are some good things to be set down to the credit of the Jesuits. They have furnished missionaries like Francis Xavier and others whose devotion to Christ is unquestioned. But even some of their missionary work in India and Japan is not free from questionable means to accomplish their ends. The narrative given by Francis Parkman of the Jesuit missionary work along our northern lakes and in the valley of the Mississippi is full of singleness of purpose, brave constancy and heroic faith. There are some creditable chapters in Jesuit missionary undertaking, but there is not enough to counterbalance the deservedly bad reputation which is the outgrowth of bad principles.

BOOK REVIEW

MY LIFE WITH THE ESKIMO. By Vilhjálmur Stefánsson ix+538 pp. 8°. Illustrated. Index. Gilt top. $4. The Macmillan Company, New York, 1913.

With this work Mr. Stefánsson has very materially widened our knowledge of the life of the Eskimo. It is a notable contribution to the science of ethnology. In a thrilling narrative he describes his five years' life with the Eskimo of Arctic Canada and Alaska, living as one of them and learning their language, which is the only way to gain their confidence and obtain the best scientific results. This discovery of the Blond Eskimo, that remarkable ethnological phenomenon of Arctic America, is here for the first time, and in detail told by the discoverer himself. The typographical makeup of the work, illustrations, etc., are what we would expect from a high class publishing house.

The Junior Luther League

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

The New Year

"Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken thro' the silence by our Father's voice,
Tender, strong and faithful, making us rejoice,
Onward, then, and fear not, children of the day!
For His Word shall never, never pass away!"

In this spirit let us take up the work of Christ among our boys and girls at the beginning of the new year. Now is the time for work. So let every superintendent and leader among our young people think and plan for bigger and better things for 1916.

A Winter's Hike

The following article describes a most interesting day with a group of boys of one of our churches. It particularly shows how educational such a trip can be made. It is a suggestion for our league boys, and the girls, too, for that matter, to emulate.

An Interesting Day With a Group of Boys

"An announcement was made one Sunday in a certain Sunday school that on the following day a tramp with the boys would be taken to a distant point to spend the day in the open. No greater popular announcement could have been made, especially to boys; for, as a rule, they are fond of the outdoor life. It proved so on the occasion in question; for bright and early on the announced day a large number of the boys of the congregation were on hand at the appointed place set out, full of energy and enthusiasm for the outing. Equipped with a plentiful supply of the good things boys like on such an occasion and with other paraphernalia, such as skates and an outdoor ball, this buoyant and happy group of young America attracted considerable attention as they passed along the streets of their native city. Many were the smiles and cheery remarks of passersby, who doubtless wished they were boys once more to enjoy, as boys can, the simple pleasures of God's creation. Some stopped and looked at them, others came to the windows to see what the excitement was, while others ceased from their duties long enough to look, smile and wonder what was going on. It was nothing more, however, than a normal, health group of boys out for a day's fun. And in this they were not disappointed. Indeed their pleasure began right at the start. After leaving the city limits and passing along the ruins of an old canal basin, the boys spied in the distance some ice with boys upon it. That was sufficient. With a whoop of excitement they ran for the spot and enjoyed some physical exercise, the kind of which they dearly love and of which they were in sore need.

"But this was not the objective point of the trip. The boys had six miles before them. So, after some delay, off they started along a most attractive section of country made so by beautiful undulating farm lands, intertwined here and there by rolling hills and great trees and sections of wooded mountain. These common but beautiful landscapes were frequently noted by the boys themselves; for they were full of such questions which can not always be answered.

"The direction of the tramp led along a very picturesque old canal which was prominent in a large commerce of the past but which had been abandoned many years ago. Time has added much natural beauty here as well as bringing to a state of decay the skilled work of man. These observations were pointed out to the boys as they passed along and in which they became deeply interested. Question upon question was then asked concerning the use of canals, the supply of water, the points they connected, their age, the kind of boats used, their construction and means of movement, what they carried, the use of locks and their operation, etc., and then the effect of the use of the Panama Canal upon canals now in use. The discussions which followed were of keen interest as well as surprising and clearly showed the possession of a splendid knowledge on current events.

"Another item of interest was the observation of curious growths of trees and other vegetation between the huge dressed stones of these old canal locks. In a number of them trees of large size grew out from the side walls, turned and grew upward and by their continued growth forced these large side stones out of place. The boys noticed this and the force of nature in its steady growth and suggested, as a cause, the lodgment of seeds in the crevices blown thither by the wind.

"Upon arrival at their destination, games were played, skates were used and a trip to a nearby falls was made. The wondrous beauties of nature were again noted. Curious formations of ice were seen as well as bushes, twigs and other water growths, each

with their coating of ice. The winter's dress was one of great beauty and one which the boys were fortunate to see. Around a huge fire, over which hung a kettle of steaming coffee, the boys then gathered to render thanks unto Him who made possible all of the delights of this present life. As they stood with bared heads, what a privilege was theirs to render thanks unto Him who loves them and gave Himself for them! Of the good things they partook heartily and after some time of vigorous sport the boys returned home, feeling that theirs had been the privilege and profit of a great day."

Topics for February

February 6—"Paul, on His Way to Jerusalem, Stops at Miletus." Acts 20:13-27.
February 13—Missionary Program, Suggested Topic, "Messengers and Their Messages." Isaiah 1:1-20. Life and Epistles of St. Peter.
February 20—"Paul Advises the Elders of Ephesus." Acts 20:28-38.
February 27—"Paul Continues His Journey to Jerusalem." Acts 21:1-6.

February 6.
By D. A. Kommel.

Paul tells his helpers at Troas to go around the coast of the Aegean Sea by ship to Assos, where he would meet them, as he intended going afoot. At Assos he goes aboard the ship and they set sail, and touch at Mitylene, Chios and at Trogyllium, and in about two days they arrive at Miletus, which is about thirty miles south of Ephesus, and remain there probably two days.

Paul determines not to stop at Ephesus, as he wanted to be at Jerusalem on the day of Pentecost, so he sends a messenger to Ephesus to tell the elders of the church at Ephesus to come to him at Miletus. When the elders come to Paul, he takes a review of the past and appeals to them to witness the Christian integrity and fidelity of his whole life with them, how he served the Lord always and how he suffered much, because of the Jews, who wanted to put him to death. In spite of all this, Paul keeps nothing back, but preaches to both Jew and Greek, repentance toward our Lord Jesus Christ. Will we not as young Luther Leaguers do likewise, even though people may laugh and say all manner of things against us? Let us never falter, but always be faithful to our Lord and Saviour, Jesus Christ.

Paul tells them that he is going to Jerusalem and of the many things that may befall him, but he will not be kept back, but goes, his only wish being to serve his Lord and Saviour, Jesus Christ.

Scripture References—I Cor. 16:8, Acts 18:19, Mark 1:15, Luke 24:47, Acts 21:5-11. I Thess. 3:3, Acts 21:13, Rom. 8:35, I Cor. 4:16, II Tim. 4:7, Gal. 1:1, II Cor. 7:2, Luke 7:30, John 15:15, Eph. 1:11.

The Main Lesson—"Neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Let us, like Paul, count our lives as nothing unto ourselves, striving only to serve our Lord and Saviour, Jesus Christ.

Other Lessons—Never be afraid to speak the truth, even though it may cause you to have enemies who may persecute you.

Can you also say, "I have fought a good fight, I have finished my course, I have kept the faith."

Suggested Topics for Original Essays—How can our Junior Leaguers testify to the love and grace of Christ Jesus?

Do we always stand up and defend our Church, our Sunday School, or our Junior League?

If we as individuals will be loyal and true to our God, will it have any effect on our Junior Leagues?

Blackboard Outline.

PAUL AT MILETUS.

His Life—Faithful, Unselfish, Courageous
Our Life—Loyal, Active, Determined
Their Life—*Repentant*, True, Steadfast

February 13.
By Arthur T. Michler.

Use the outline of the regular League program. A number of Epiphany hymns can be used. Have the regular Scripture and hymn memory work. The Scripture readings can be: Isaiah 1:1-4; 16-20; I Peter 1:18-21; 24:25; 3:14-16.

The Messengers

Isaiah.

Ever since the creation and the fall of man into sin, God has used good and holy men as His special messengers that they might show to men what God's will was. In our topic for this week we will consider one very prominent O. T. messenger and one N. T. messenger.

In the O. T. there are a great many such messengers, so many that it would take a large amount of space to consider all of them. So we will take Isaiah and talk a little about him.

Isaiah was a great man and a strong prophet of the Lord. His work was done during the times of four kings of Judah. He was a fearless and a courageous man, one who spoke as God made His message known to him. He was the son of Amoz. This is about all we know of his early life. However, he must have been reared in the fear of God, otherwise he would not have been so signally honored. Then he revealed God's ways to kings especially. He was not afraid of them, but spoke to them fearlessly and truthfully.

St. Peter.

The N. T. messenger about whom we shall speak is St. Peter. He was a fisherman called by Christ to learn of and follow Him. After he did so, he became an Apostle and went forth with the other chosen men to preach the Gospel of our Lord Jesus Christ. He was a splendid messenger. His natural disposition made him so. His fiery, impulsive character made him a very forceful man, and, of course, when filled with the Holy Spirit he became a mighty preacher. He was true and faithful and wrote the epistles in the N. T. which bear his name.

Their Messages

The Disease.

Isaiah had a great message for the people of his time. It was great because it came from God. But why was the message necessary? Because the people of Israel, God's chosen race, had disregarded Him, had fallen away from

His worship and were so spiritually sick that they did not know what ailed them. And so the prophet describes their condition by saying, "Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. From the sole of the foot even unto the head there is no soundness in it." Thus the message of God is—you are sick with sin nigh unto death.

The Judgment.

"Your country is desolate, your cities are burned with fire"— such is the consequence of this dread disease. And this is what Isaiah told them. If they would continue to sin, desolation must be the result. And so it must have been a very hard thing for the prophet to thus declare God's judgment upon his own people. But he did it, nobly and courageously and as a consequence was honored for it and signally blessed.

The Pledge of Forgiveness.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Such was the fine message of the prophet to those who would repent. It was the great eternal desire of God to help his people. He would forgive if they would repent. It required a sorrow for sin to obtain complete forgiveness of sin. Those who answered it were received and made whole. Those who refused remained in the shadow of death.

The Great Message of Christ.

Peter's message was a greater one than Isaiah's because it declared more. The promised Messiah had come and brought victory over death and all foes. Thus Peter's message was —believe in the Lord Jesus Christ and thou shalt be saved. The Lord "is not willing that any should perish, but that all should come to repentance." In Peter's message, Christ is declared as the Saviour for all the world, a Saviour whose work of righteousness is obtained through faith. So while the disease is here, it is met and cured by Him Who is the Life of the World and Who dwells within the human soul.

The Central Message

THE LOVE OF GOD.

God's boundless love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless Love! Besides the cot
Of her sick child the mother sleeps.
The Heavenly Father ever keeps
Unweary watch—He slumbers not.

God's patient Love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till heaven's light
Shall show how all things work for good.

God's mighty Love! On Calvary's height,
Suffering to save us from our sin,
To bring the heavenly kingdom in,
And fill our lives with joy and light.

God's changeless Love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome, my son!"

God's endless Love! What will it be
When earthly shadows flee away,
For all eternity's bright day
The unfolding of that Love to see!

Original Essays:

"What We Know of King Uzziah."
"What We Know of King Jotham."
"What We Know of King Aboz."
"What We Know of King Hezekiah.'
"A Sketch of Peter's Life."

Questions to be answered by the League:

"Is the need the same today as in Isaiah's time?"

"Are messengers needed today to proclaim God's will? Who are they to be?"

"What is the message to be declared to the world today?"

The superintendent can add whatever else is deemed desirable. The above can be used as readings. By all means use the questions and have some of the essays prepared.

BLACKBOARD OUTLINE.

MESSENGERS

Are Men—Called by God.
Commissioned by God.
Are Needed—Now.
For all the world.
From every congregation.

MESSAGE:

Concern Men—Their sin.
Their doom.
Reveal Jesus—The Lord.
The Saviour.
The Giver of Life.

FEBRUARY 20.

By D. A. Kommel.

Here we see Paul advising the elders of the Church at Ephesus, that they should be careful of their Christian faith, that after he is gone enemies of the Church and fake teachers would come and try to lead their people away from the true faith. He tells them to watch and be encouraged by the recollection of his own example as a model which they will do well to copy.

He commends them to God, and entrusts them to Him. He also prays God to protect and bless them, and to keep them in the word of His grace, which is the Gospel. The Gospel, which announces the grace of God, obtained for us by Christ, is the ordinary means through which God works man's salvation.

Paul calls their attention how he taught them by example to labor as he had labored. He wanted no man's silver, gold or apparel, but had ministered with his own hands to many of their wants. He also tells them to remember the words of the Lord Jesus, "It is more blessed to give than to receive."

He then kneeled down and prayed with them all. This is the only Christian way of taking leave forever, and allays the grief which natually accompanies it.

Then they all weep and fall on his neck, kissing him, being very sorry because they were to see him no more. This scene shows to us how much they must have loved him.

Scripture References—I Tim. 4:16, I Pet. 5:2, I Cor. 12:28, Eph. 1:7-14, Col. 1:14, Heb. 9:12, Rev. 5:9, Matt. 7:15, II Pet. 2:19, Acts 19:10, Heb. 13:9, Eph. 1:18, Col. 1:12, Heb. 9:15, I Sam. 12:3, I Cor. 4:1, I Thess. 2:9, Eph. 4:28, Acts 20:25.

Main Lesson—Actions speak louder than words. Nothing so corroborates the words of the mouth as the deeds of the body. Let us, dear Luther Leaguers, always practice that which we preach.

Other Lessons—Let us always be careful of that which God has placed in our keeping, not neglecting others for ourselves, or neglecting ourselves for others.

Let us be exceedingly careful of our fellow men, whom God has purchased with His own blood.

The Holy Ghost is a prophet of affliction, but also a Comforter in affliction.

Suggested Topics for Original Essays—"What Is the True Value of the Gospel?", "What Are Some of the False Doctrines of Today?", "Can There Be Such a Thing as Members of a Church Being Enemies of the Church?", "What Must We as Christ's Children Do to Gain the Love and Esteem of Our Fellowmen?"

Blackboard Outline.

FAITH OF CHRIST

Requires Growth.
" Defending.
" Firm Adherence.

LOVE TO CHRIST

Is the Root of All Joy.
Is the Motive of All Conduct.

FEBRUARY 27.

By H. G. Deininger.

The Story Told—Paul is nearing the close of his third missionary journey. On this great tour which began at Antioch, he first visited the churches in Galatia and Phrygia. Then occurred the memorable events at Ephesus. Then Paul went to Macedonia and to Corinth. Owing to a plot against him, he returns by way of Macedonia and finally reaches Miletus, where he reaches the elders of the Church at Ephesus.

In today's topic Paul leaves Miletus and goes by boat to Patara, stopping on the way at Coos and Rhodes. At Patara Paul boards another vessel, sails past the island of Cyprus and goes on to the city of Tyre. Paul finds a number of disciples in Tyre, and he remains there seven days, teaching and encouraging them. On his departure the disciples, their wives and their children went with him to the boat. When they reached the seashore, Paul, his companions and all that came from the city knelt and joined in prayer. Then Paul and those with him continued on the way to Jerusalem, taking passage on a vessel going to Ptolemais.

During the stay at Tyre, the disciples there tried to persuade Paul not to go to Jerusalem. They feared that his enemies might kill or injure him. All his disciples were in great sorrow, for they thought that something would happen to Paul at Jerusalem. Paul knew the danger and had even told the elders of the Church at Ephesus that they would not see his face again.

Did they persuade him to give up his trip to Jerusalem? Indeed not! Paul, courageous and caring not for the consequences, did not swerve from his duty, but continued on to Jerusalem to be persecuted, to be made a prisoner and finally to be put to death.

Scripture References—Acts 21:1-6, Acts 21:12, Acts 20:23, Acts 20:26, John 1:11, Luke 17:10, Eccl. 12:13, Luke 18:1, Eph. 6:18, I Thess. 5:17, II Cor. 12:9.

Main Lesson—Danger and difficulties should not keep us from doing our duty. A Christian has great joy, but often it is hard to keep from doing wrong.

Other Lessons—God's grace is sufficient to help us at all times and in all places "God is our refuge and strength, a very present help in trouble."

Practical Thoughts—How easily some are persuaded to remain away from Church, from Sunday School and from League meetings. Take your difficulties to God in prayer; He will lead you aright.

Suggested Topics for Original Essays—"Paul's Third Missionary Journey," "Great Men Who Followed Duty to Death," "The Effects of Paul's Decision to Go to Jerusalem," "What Became of the Great City of Tyre," "Why Did Paul Go on His Missionary Journeys?", "Was Paul Successful?"

Blackboard Exercises—Draw an outline map of the eastern part of the Mediterranean Sea. Mark on it: (a) Paul's third missionary journey; (b) Ephesus, Miletus, Tyre, (c) Give an interesting incident that occurred at each of these.

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LOGGING IN MINNESOTA

(*Continued from page* 8.)

built at the outlet of the lake to control the flow of water, as otherwise the winter snows and spring rains would waste away and leave the logs high and dry in the lower reaches of the tributaries. The dam gates are raised and the logs are hurried through. For weeks and weeks their journey continues, first down the lakes and smaller streams and then into the main rivers—millions and millions of feet of pine and spruce and cedar. All this by the direction and control of the river drivers. These hardy men in charge of the work form an exceedingly picturesque part of the great industrial army. They are men trained to the life of the woods, picked for their strength, agility and powers of endurance. Discomfort and privation are their portion night and day until the logs are safely "boomed" at their destination.

Working along the pathless shores or in bateaux, or more frequently out upon the rolling, pitching logs themselves, always wet to the skin, the river driver takes his life in his hands many times a day. Here and there, out over the heaving mass that tumbles along with the current, he leaps nimbly from log to log, pausing occasionally on the larger ones, but leaving the smaller ones as soon as his spiked shoes strike them. His cant-hook is held across his body as a balancing pole, and pushing or prying with it as occasion requires, opens the logs a little here, retards them there, and through it all maintains his balance with the most remarkable ease and agility. The river driver is always armed with the cant-hook. Without it he is as useless as a soldier in battle without a gun. If he happens to lose it he becomes an object of derision among his fellows. If he falls into the icy water he will cling to it by a kind of second nature until he is pulled out or able to scramble ashore—unless, indeed, he is stunned or crushed by the logs, and never sees the surface again.

(*Continued on page* 23.)

A Call and a Choice

A SERIAL STORY

BY ALVIN.

CHAPTER I. A MISSIONARY FESTIVAL.

IT was an ideal day for an outdoor meeting. The June sky was absolutely cloudless, and the rains of the previous day had cooled the air to a delicious temperature. It was also an ideal place for such an assembly. The grass had been evenly cut, all underbrush cleared away; and such branches of the trees as were inconveniently low had been cut off. The grove resembled a carefully kept park, and in a small clearing a stand had been erected for the speakers and seats arranged for the audience. In another similar clearing, not far away, were rude tables and benches for all those who did not care to picnic on the grass. It was the occasion of the annual missionary festival of the Pine County charges, and hundreds of members from the different congregations had assembled to take part in the services. Several noted pastors and missionaries from a distance were to deliver addresses, and the choir of each congregation was to "sing itself proud" in honor of the occasion.

Among those who had come from Rev. Lasell's congregation was Ernest Elmore, a young man of most pleasing presence and noble gifts. It had been the earnest desire of his pastor, and of many of his friends, that he should consecrate himself to the Master's service, but at the present time he felt no desire to enter the Christian ministry. The "call of the world" was luring him on. A man of note and wealth, who was, himself, a foe to Christianity, had made him a tempting offer through which he might hope to reach a high plane of worldly success and honor in a few years. He himself knew that he possessed abilities that would enable him to gain a high rank in any one of a half dozen professions, but at the same time he was unwillingly conscious that the Master had need of him and was hourly calling him to follow Him.

From a little child he had loved the grand old Church of the Reformation most ardently. He held her to be the one and only church built of imperishable gold and precious stones of purest doctrine, on the one sure foundation stone, Jesus Christ. In his early boyhood he had dreamed of a day when he should stand with the beautiful feet of God's holy ministry upon the mountains and bear glad tidings to the sad and weary of earth.

But ever since Judge Tompkins had assured him it were rank folly and a criminal waste of splendid talents for him to enter the ministry he had stood on the borderland between God's vineyard and the world's arena, longing to heed the alluring call of ambition, yet unable to refuse finally the tender, insistent plea of the Master.

On this memorable June day he had driven over to S—— with his pastor, Rev. Lasell, one of the most sincere and wisely zealous men that ever honored the Christian ministry. He was himself still a young man, having been but five years in the active ministry. From the first moment of his acquaintance with Ernest he had felt him to be one called of God for His highest service; and lost no opportunity of urging him to begin the necessary preparation for his destined work. At first the boy had been a willing listener, an earnest disciple, but during the past year he had grown negligent in his attendance on divine service and had steadily declined election to any office in church or Sunday school. Law books had taken the place of theological works, and Judge Thompkins' office was visited oftener than the pastor's study. Yet Rev. Lasell was not ignorant of the struggle going on in the boy's mind, nor did he weary in his prayers to God, nor in his efforts to win Ernest back for the Master's service.

"You will hear some heart stirring addresses today, Ernest," said Rev. Lasell, looking wistfully into the boy's thoughtful face.

"Yes?" was the half questioning answer, rather slowly spoken.

"Rev. Arnot loves his work so sincerely you cannot help feeling, as you listen to him, that there can be no higher calling than the Christian ministry, no sweeter service than Christ's."

"Yes?" was again the half questioning reply, implying this time doubt that was almost denial.

"You will feel a longing to share his labors, toilsome though they are, among his beloved mining people, rough, ignorant and very poor, yet warm hearted, eager to learn of Christ, and clinging pathetically to Him, who, like themselves, was poor and heavily laden."

"I thought the miners were now as well paid and as comfortably circumstanced as any other class of laborers," said Ernest with more of interest.

"Some of them are—others not," replied Rev. Lasell; "and Rev. Arnot labors among the second class."

"You will also enjoy hearing Rev. Mil-

ler," said Mrs. Lasell, longing to help her husband awaken the old aspirations in Ernest's soul. "Our foreign missionaries, it seems to me, have the harder task; yet is their reward proportionately great. So many years must often elapse, so many self denying men and women must wear the martyr's crown before any apparent harvest is garnered. Yet God is mindful of His own, and in His own good time those who sow in tears shall reap, joyfully, a glorious harvest."

"I wonder *you* did not become a missionary," replied Ernest, turning rather indifferently to look at Mrs. Lasell, then at her husband.

"We *did* desire to enter the India field," said Rev. Lasell, gravely and sadly; "but neither Mrs. Lasell nor myself were considered physically able to undertake the work, and we were compelled to resign ourselves to service in an established congregation. Even a home mission was considered beyond our strength. The spirit was willing, but the flesh was weak," he added, with a brave attempt to smile.

"I am sorry you have been so disappointed," said Ernest sincerely, yet rather absently.

Then, as if wishing to change the subject, he said abruptly: "Do you think Douglass will be elected this fall?"

Hiding his disappointment at Ernest's evident desire to avoid further conversation on religious subjects, Rev. Lasell gave his opinion frankly and freely on the political questions at issue in the present campaign.

On reaching the grove Ernest immediately joined a group of young people who were laughing and chatting under a large maple tree not far from the stand. He was given a very warm greeting, as he was popular among those of his own age.

"You are the very fellow we need," cried Hugh Harris. "Emma has been reading up on missionaries and so forth and setting forth the duty of all us idle and talented fellows to prepare for the ministry. She says there is such a dearth of men that the church cannot supply the home fields, far less the foreign."

"It is true, is it not, Ernest?" Emma appealed to him.

"Yes," he replied slowly.

"When do you expect to begin your studies, Ernest? This fall?" asked Nettie Barlow, pointing at him with a missionary leaflet.

"I do not expect to enter the ministry at all," he replied shortly.

Was he to be confronted by that question throughout the day? But what else could he expect at such a meeting and where almost every one knew him and his one time intention?

"Oh, Ernest!" they all cried in dismay.

"Surely, Ernest, you cannot mean that," asserted Emma.

"Why not?"

"Because you are so eminently fitted for the work. God meant you for His service. He especially endowed you for it. Do you not believe that?"

"Hardly, Emma. I seem to myself to be fully as well fitted for the law or for statesmanship. I might even aspire to the Presidency, might I not?"

"Yes, you *might* win fame and fortune in any calling, but would they pay you for the loss of the infinitely more precious treasures, the golden harvest of souls saved for the Master? 'How beautiful upon the mountains are the feet of him that bringeth good tidings,' " she quoted softly. "Ernest, you may climb the mountains of fame in almost any calling, for you are richly gifted, but can you do so with beautiful feet? Will they not be stained and soiled with the mire of selfishness, honor trampled in the dust, humanity crushed and bleeding, trodden under foot as stepping stones over which you may climb?"

"You are really eloquent this morning, Emma," he replied, laughing with a lightness he was far from feeling; adding, as he turned away, "I shall not make my final decision for another month or two, though I am almost certain that I shall decide for the law."

As he made his way across the grass to the speaker's stand, some one handed him a missionary leaflet. Half-amused, he read the title, "How beautiful upon the mountains." He quickly thrust it into his pocket, without reading it; and found a seat among a group of people quite unknown to him. There was but one address in the morning, aside from brief remarks by different pastors of the association; and this address, to his relief, was of such a character that it aroused in him neither any uneasiness over shirked duty, nor any desire for the "beautiful feet," of a minister.

He heard little of what the speaker said, for his thoughts were busy with what Judge Tompkins had said to him the day before.

"You have rare talents, my boy; but you are still young, and need not be hasty in deciding your future. My advice would, of course, be against the ministry, since I have no faith in the Christ of the Christians. But you will, equally of course, decide for yourself in accordance with the sincerity or insincerity of your faith.

"Did I believe as you Christians pretend to believe, that in Christ the Crucified lay the one and only hope of immortal life and salvation, I would spend every second of my life, every atom of my strength, in winning every class and condition of men for Him. I would neither eat nor sleep while there was one unsaved soul within the reach of my influence, until I had left him no shadow of excuse to say, 'No man cared for my soul, I perished ignorant of the great, eternal gift that should have been mine.' You Christians are either criminally careless, or not sincere."

Occupied with these thoughts he heard nothing until a voice, sweet and penetrating, rang into his consciousness:

"I see the nail-pierced hands of Christ,
I hear His cry of woe;
And know He bears this bitter pain
Because He loves me so."

He looked up quickly to see a young woman standing alone upon the platform. She wore a simple gown of some clinging white material and a cluster of red roses was pinned on her breast. The slender white hands were clasped loosely, the dark eyes were uplifted to the cloudless June sky. Her face was not beautiful in itself, but it radiated a wonderful beauty from within—a brightness, a glory of consecrated love. He held his breath, lest he should lose one tone of that marvellous voice:

" 'Tis wonderful, 'tis wonderful,
The debt of love I owe
To Christ the precious Son of God,
Because He loves me so."

O how his soul thrilled in response to the singer's deep emotion! Did he not also owe this same Christ the same wonderful debt of love?

"I see Him in Gethsemane,
In sorrow bending low,
The blood upon His holy brow
Because He loves me so."

There rose before his mental vision the cool darkness of the garden, with the lonely figure kneeling under the olive trees, with blood-stained brow. He heard the agonized cry, "Father, if it be possible, let this cup pass from me!" and his soul echoed the singer's words:

" 'Tis wonderful, 'tis wonderful,
The debt of love I owe."

Ah, if he, indeed, owed this Christ such a wonderful debt, had he any right to withhold himself from His service? If God had so richly endowed him with such varied talents, was it not that he might the more abundantly serve Him? What would it avail him anyhow—were he to win the best the world can give—and yet lose his own soul? Was Judge Tompkins right? Were Christians insincere, or criminally careless of their duty? Who was this singer with the marvelous voice and angel's face? Was she herself a missionary? Had she learned the heights and depths of Christ's love through His service in some far-off island of the sea? Again the sweet, penetrating voice rang upon the hushed air:

" 'Tis wonderful, 'tis wonderful,
The debt of love I owe,
To Christ the precious Son of God
Because He loves me so."

(*To be continued.*)

LOGGING IN MINNESOTA

(*Continued from page* 20.)

The log jams prevent the life of the river driver from ever becoming dull or monotonous, for there is the liveliest and most hazardous work to be done when an obstacle checks the progress of the logs and causes them to pile in the stream. Every moment makes a jam more difficult to break, for the logs behind are driving on and making the tangle worse. In the meantime the water accumulates in the rear of the drive with thousands of tons of weight and pressure. The key log is the point of attack; when the cant-hook fails, dynamite is often resorted to. When it gives way, after the work of minutes or hours or days, there is a tremendous rush of logs and water, and woe to the luckless driver who is unable to get out of the way.

At last the logs reach the sorting boom on the lower waters, and are turned over to the saw mills that await them.

When the Constitution of the State of Minnesota was drawn up, the State was a wilderness. The prairies rolled away to the westward like an untamed sea, and her vast forests to the north had been scarcely nicked around the edges. Little was known of the land hidden beneath these forests. As the prairies were exceedingly fertile it was assumed that the soil under the woodland was the same. Therefore, the State wasted her patrimony by sacrificing her timber in an attempt to make farms. It was found that much of the forest land was unsuited for agriculture. The North woods had rapidly disappeared. Desolation of the major portion of the State seemed inevitable. Then the better reasoning of the Legislature came to the surface and now by wise forest laws and a State Bureau of Forestry, the future for the growing of trees looks rosy. The State will replant the denuded areas and Minnesota in the future, as in the past, bids fair to always remain in the front rank of the timbered commonwealths of this country.

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W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
A. T. MICHLER, Philadelphia, Pa.
J. M. REYNOLDS, Valatie, N. Y.
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Editorial

The year 1915 is now history. We are looking ahead. We wish all our Luther Leaguers a happy, prosperous and blessed new year.

Our New Year's wish for you, dear friends,
Is that its days need no amends:
But that each day when it is done,
Shall make another well begun.

Foundations true and rising high,
We nobler grow and braver try
To reach the ideals God has given.
To train and keep our souls for heaven.

A backward look impresses us with its lessons of experience. Self-reflection teaches the wisdom of fitting ourselves for any and every emergency.

From youth to hoary age,
My calling to fulfill:
Oh, may it all my powers engage
To do my Master's Will!

A forward look reminds us of our ignorance of the future. God alone knows the future. A look ahead inspires us with courage and hope and faith. It prompts the resolution to live each day at our very best and with a devout spirit to leave results to God who settles the arrangements of the year.

The season also suggests the Epiphany, that is Christ's appearance. Such was Christ's manifestation to the wise men from the East, and his colloquium with the doctors in the temple.

As with joyful steps they sped,
Saviour, to Thy manger bed,
There to bend the knee before
Thee whom heaven and earth adore;
So may we with willing feet
Ever seek the mercy-seat.

Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

The Epiphany manifested the true and only light. It was the appearance of grace and mercy to bring at last our souls a ransom.

Christ having appeared we worthily worship Him in the beauty of holiness. To Him we ascribe glory and honor and strength, for by His word He has made known salvation.

The Gentiles have been given the light which enlightens the ignorant and scatters the darkness of superstition. A ruler has appeared among men whose is the kingdom of truth, and in His hands are eternal glory and power.

Most becoming is it to ascribe worship and honor to the Lord who has been exalted and to serve Him with gladness. We know Him by faith, and we perceive and know the things we should do, confident He has the grace and power to fulfill His promises He has faithfully made.

Epiphany celebrates the appearing and manifesting of Jesus our Saviour with all the fulness of meaning in this great truth.

The Passing of 1915

IN 1915 war dwarfed all other events. The great continental European war is the event in comparison with which all others sink into insignificance.

The closing days of the year were marked by Allied setbacks and fiascos notably in the Dardanelles and Mesopotamian regions. The fearful fact of the war is the determination to persevere in its prosecutions and the general hatred enkindled.

The year has seen the belligerent countries loaded with a debt that is staggering and bewildering. The assertion is made in a recent financial debate that the war had cost Europe as a whole $30,000,000,000.

The total casualties are appalling. For all belligerents 8,770,810 combatants have been killed, wounded or made prisoners. The deaths are estimated at 2,228,300. Premier Asquith, December 24, gave the total British casualties as 528,227. Of this number the killed totalled 119,123.

Mexico and Hayti, as last year, have again engrossed a large share of the United States Government's attention. In July a new revolutionary movement broke out in Hayti. On September 16 a treaty between the United States and Hayti was signed providing for American supervision of the financial and the police regulation in that republic. On September 26 a skirmish occurred between United States marines and Haytian guerrillas.

The disasters of the year have been rather numerous. The Eastland was the greatest domestic tragedy. On January 13, 1915, an earthquake laid waste the central districts of Italy east of Rome, causing a loss of nearly 30,000 lives. In July floods in southern China destroyed 80,000 persons. In August a tropical storm developed into a hurricane and struck the Texas coast and raged violently for two days and caused the loss of 200 persons with property losses computed at millions. The last of September a hurricane dashed over the Gulf Coast and lower Mississippi Valley, destroying over 200 persons and doing great property damage. The last of April, Colon, Panama, was visited by a conflagration that destroyed twenty-two blocks and entailed the property loss of $3,500,000.

In the Eastland disaster, which occurred in broad daylight a few feet from shore, 852 people were drowned.

Among the notable events of a miscellaneous character was the holding of the Panama-Pacific Exposition at San Francisco and the traversing of the Panama Canal in 1915 by the first American battleships, Missouri, Ohio and Wisconsin, which passed through the canal on their way to the San Francisco Exhibiiton. On September 20 the canal was again closed indefinitely on account of landslides. On December 11 Yuan Shi Kai, who was president of the Chinese Republic, accepted the imperial crown, and ascended the ancient throne of China and the days of the Republic were numbered.

Among the eminent dead of the year are the Count Sergius J. Witte, the eminent Russian statesman; Chas. Francis Adams, eminent historian and publicist; Baron Nathan M. Rothschild, head of the British family of famous bankers; F. Hopkinson Smith, equally known as author, painter, and engineer; William C. Seward, assistant to his father, William C. Seward, who was Secretary of State under Lincoln and two administrations; Porfirio Diaz, the famous president of Mexico, whose welding of the heterogeneous elements in the homogenous government that made Mexico an entity when dispassionate history is written, will place him among the great names of the century; Ellen G. White, one of the founders of the Seventh Day Adventists; Dr. Charles J. Finely, who branded the mosquito as the carrier of the yellow fever germ and paved the way for the successful construction of the Panama Canal by the United States; William Sprague, famous Civil War Governor of Rhode Island; Dr. Austin Flint, the noted alienist; Thomas William Story, the successful American sculptor; Sir Charles Tupper, the prominent Canadian statesman; Herman Ridder, editor of the Staats-Zeitung; Booker T. Washington, the famous negro educator and head of the Tuskegee Institute, and Theodor Leschetizky, teacher of many of the piano virtuosi of the day.

—

AN EASTER CANTATA. For Mixed Voices. By H. Brooks Day. Published by F. Fischer & Bro., Bible House, Astor Place, New York City.

This cantata is dedicated to Edmund Jaques and is written for the Chapel of St. Paul, New York City. It offers a very acceptable musical service for choirs for the Easter season. Price 75c.

MARTIN LUTHER CALENDAR. Published by the Lutheran Publication Society, 1424 Arch Street, Philadelphia, Pa. Price 25 cents.

This is a very desirable calendar. On the front cover page is a Cranach's picture of Luther in sepia. Each month it has beautiful illustrations from incidents of the life of Luther. It is such a calendar that every Lutheran would desire to have in his home. Send for it at once.

Junior Session

Pittsburgh District Luther League. November 11, 1915.

(Illustration on front cover.)

THE largest and most successful demonstration of the progress and strength of the Junior League movement ever conducted by the Pittsburgh District Luther League was held in connection with its semi-annual convention in November. About 125 Juniors, representing twenty Luther Leagues from all sections of the district participated. This "Junior Session" began at 2 o'clock in the afternoon and was opened by a processional of all the Juniors from the chapel to the main auditorium of the First Church of Pittsburgh, led by the vested choir of the Junior Luther League of Grace Church, N. S. Pittsburgh, all singing the Junior Rally Hymn. Each League carried a pennant giving the name and location of the Church from which it came. Following the opening vespers, and the reading of the minutes of the Junior Session of the previous convention, a roll was called and each Junior organization, through one of its members, made a brief report of its work during the past year. These reports were exceedingly interesting and showed some splendid work done. Papers on the following subjects were presented by various members: "The Junior Luther League—Its Necessity," by Clemens Schwartz, of Tarentum; "How to Make the Junior Luther League a Success," by Harriet Yetter, Butler; "A Junior Summer Camp," by Claire Kocher, New Castle; "Evil Spirits," by Edwin Schultheiss, Pittsburgh; "What Juniors Can Do for Missions," by George Stacel, Leetsdale; "Giving to the Lord—What We Should Give," by Alma McDonough, McKeesport, and a recitation by Dorothy Cabel, Rochester. A duet was given by Phyllis Gough and Isabelle Skillen, of Tarentum. In addition to these individual efforts, the following was presented by groups from various Leagues: "A Missionary Song," by the representatives of Christ, E. E., Pittsburgh; "A Birthday Exercise," by Grace, Rochester, Juniors; "A Reformation Exercise," by Memorial, N. S. Pittsburgh, Juniors, and an anthem by the Junior Choir, Grace, N. S. Pittsburgh. All of these were of a high order and well rendered, and showed careful training on the part of the various superintendents.

The entire Junior Session was marked with enthusiasm. Everything moved along like clockwork, and not a moment was lost. Much credit must be given to the chairman of this session, Master Carl Kornmann, the president of the Junior Luther League of St. John's Church, Freedom, who conducted it like a little veteran.

The large auditorium of the First Church was completely filled with delegates and visitors of the convention, who were greatly interested in this "Junior Session." That it is bearing fruit is evidenced by the fact that a number of Churches are now considering the organization of Junior Leagues, and several have already done so. At the convention six new Junior Leagues were admitted to membership of the district. The Juniors of today will be the Seniors of tomorrow, and the prospects for the future of this district are therefore exceedingly bright.

BOOK REVIEW

THE LIFE AND WORKS OF REV. CHARLES S. ALBERT, D.D. Edited by Rev. E. H. Delk, D.D. Preface by Charles P. Wiles. Cloth. 443 pp. Lutheran Publication Society, Philadelphia, Pa. Price, $1.

In this volume Dr. Albert being dead, yet speaks to us. It is a fitting memorial to the man and his work. There are sermons and papers, work for the Sunday School, and general religious themes in its table of contents.

We are glad this book has been published. Sunday school workers will apprecite it, and laymen of the Church will welcome it. To a large constituency of the Church Dr. Albert was well known, and his memory is cherished throughout our borders. To the ministry and the laity alike this splendid volume, edited by Dr. Delk, a close personal friend and Dr. Albert's pastor, carries a message told in elegant diction and simple style with deep spiritual insight. We commend this volume to our readers, and it has a claim upon our Luther Leaguers because of Dr. Albert's interest in the League and his frequent appearance as a speaker at conventions and rallies of the League. The volume is notable for its variety of articles which give a very fair representation of the versatility and spirit of the man as well as his usefulness to the Church. It contains an excellent likeness of Dr. Albert, and the volume is bound in handsome form. We wish it an extensive circulation.

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In Some of Our Large Cities

NEW YORK

—St. John's Church, Christopher St., Rev. F. E. Oberlander, D. D., pastor, celebrated its sixtieth anniversary December 20. Rev. G. U. Wenner, D. D., preached the jubilee sermon. Only three pastors preceded Doctor Oberlander. Rev. A. H. M. Held, Dr. A. C. Wedekind and Dr. J. J. Young. Though located in the "downtown" section of the city and in a neighborhood which has changed beyond measure during the sixty years reviewed, this church still maintains its vigor and exerts a strong influence upon the people around it. In these years it has sent seven young men into the ministry and one young woman into the deaconess work.

CHICAGO

—Rev. R. L. Smith has been called to the pastorate of Bethany Church, this city.

BUFFALO

—The Sunday School of Holy Trinity Church last year contributed $600 toward the support of the German missions in India, whose usual income has been cut off or greatly diminished on account of the war.

ST. PAUL

—Faith Lutheran Church, in this city laid the cornerstone of its new building December 26. In the morning of that day the Presbyterian Church building, in whose Sunday School rooms Faith Church had been holding its meetings for worship, burned to the ground. This fire, of course, destroyed the books of worship, Sunday School material, and some furnishings owned and used by Faith Mission.

SCRANTON

—On Sunday, January 2, the Rev. John C. Mattes was installed pastor of Holy Trinity Church, this city, of which church he has been serving as pastor since last September, succeeding the late Rev. Charles G. Spieker.

LOS ANGELES

—Rev. W. S. Dysinger, of Wheeling, W. Va., has accepted a call to the English Lutheran Church, this city.

HALIFAX

—The cornerstone of the new building in course of erection by the Church of the Resurrection was laid on Sunday afternoon, December 19. Rev. Milton J. Bieber, field missionary, is the pastor.

GENERAL

—In a voting contest run by the Cambridge Springs (Pa.) "Enterprise," the Overland automobile offered as first prize, was awarded to Rev. M. Rea Kunkleman, pastor of the Edinboro Parish. The vote indicates the high favor in which Pastor Kunkleman is held in the community.

—*The Lutheran* publishes the following interesting and instructive, as well as inspiring, set of figures:

Lutheran Gains in 1915.—There are now in America 9,627 Lutheran ministers, a gain of 275 over 1914; 15,958 churches, gain 264; 3,754,923 baptized members, 70,643 gain; 2,414,116 communicants, 61,731 gain.

There was raised for local support $13,532,834, and $3,326,428 for benevolence, a total of $16,869,262, a gain of $1,813,144, in local support and $311,784 in benevolence.

There are 3,793 students for the ministry, gain of 242, in 126 institutions which have in addition 16,606 students; adding nine women's colleges with 1,199 makes a total of 135 educational institutions with 17,796 students. The value of these institutions is $18,911,776.

The number of periodicals is 117, printed in 141 languages. Adding the graded Sunday School series, gives a total of 210. Issued from various publication houses valued at $2,150,000.

To the care for orphans, the aged, the sick, delinquents, and all classes that need ministrations of mercy and Christian love, there are 231 institutions, which cared for 334,129 persons in the year. Property valuation $11,747,868.

Twelve Foreign Mission Boards are operating in China, Japan, Madagascar, Burmah, India, Africa and Porto Rico, and with Indian tribes in United States and Alaska. In foreign lands there are 273 missionaries, 1,610 native workers, a total of 1,883 workers, at an expense of $508,535.

The valuation of Lutheran Church properties in America is $100,832,765. Other properties than churches, added, makes a grand total of $133,492,409, a gain of $6,547,544, in property and endowments. There are in the parochial schools 261,100 and 1,019,911 in Sunday schools, a total of 1,281,011.

Lutherans in America use 18 languages to administer the pure gospel, but they have only one confession of faith, that of "Augsburg, 1530," on which the whole Lutheran Church stands solid as a unit.—Rev. E. McDaniel, D. D., Moundsville, W. Va.

—Rev. Water Grunow has become pastor of the Church of Atonement, Asbury Park, N. J.

—Donald P. McPherson, Esq., of the class of '89, Pennsylvania College, on January 1 assumed his duties of district judge of Adams and Fulton counties, Pa.

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—The membership of St. Paul's Church, Minneapolis, Kan., Rev. C. W. Seville, pastor, has increased 116 per cent. in less than two years—one year and eight months to be exact.

—Rev. Lars G. Abrahamson, D.D., of Rock Island, has been elected President of the General Council Board of Foreign Missions, succeeding Dr. Horn, deceased, and the newly created office of Vice-President has been filled by the election of Rev. C. Armand Miller, D.D., of Philadelphia.

—The German and English Lutheran Churches at Dansville, N. Y., have recently united into one congregation. Rev. Alex. Berg is the pastor.

—Rev. R. C. Holland, D. D., Superintendent of Foreign Missions of the United Synod of the South, died on November 17, at Columbia, S. C., aged seventy-two years. He was a veteran of the Southern Army and a graduate of the University of Virginia.

—

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

NEW YORK CITY DISTRICT

—The New York City District League this year revived its former custom of giving a dinner. It was held at the Carleton, in the northern section of the city, and attracted a good number of active workers in the leagues, and many of the men and women who have been identified with the League in years past and who have now become the leaders and efficient workers in the other activities of the Church. President Zecker acted as toastmaster and introduced the speakers. Rev. Emil Weber, of Yonkers, responded to "The Church and the Boy." He emphasized the Church's duty to the boy and pointed out some practical ways in which it may foster his spirit life and contribute to his strength of character.

The toast, "My Alien Brother," was given a double treatment under two subheads; namely, "Going Out for Him," by I. Searles Runyon, and "Going Out to Him," by Rev. Dr. Fred H. Knubel. Both of these were intensely practical talks. Mr. Runyon indicated ways in which the Church may reach out, especially through its laymen and bring within its influence, and finally into its communion, men and women who are ignorant of religion or indifferent to it. Doctor Knubel gave a real Lutheran answer to the demand for "social service;" namely, the Christian consecration of all work, whether mental or manual. He pointed to the successful effort of many groups of Christians; as, for example, the Gideons, to make their daily life and work in itself a message of religious truth to the people they meet. This, he said, is what every Christian ought ot be making of his vocation.

Earnest interest was manifest in all these talks. Suitable music, instrumental and vocal, was provided for the occasion, and the Luther League Rally Hymn was sung at the close.

RHINEBECK DISTRICT

—The Luther League of St. Paul's Church, Wurtemburg, Rev. William G. Boomhower, pastor, is giving a lecture course of five numbers this winter, part of the proceeds of which will go to the lighting fund.

ALBANY AND SUSQUEHANNA DISTRICT

—The Luther League of St. Paul's Church, Rensselaer, on December 27, elected the following officers: President, Mrs. Edward Lavery; vice-president, Rev. Giles Schumann; secretary, Miss Christina Meineker; treasurer, George Meineker; pianist, Mrs. Gladys Derrick.

MOHAWK DISTRICT

—One of the active Luther Leagues in this district is that at St. Johnsville, Rev. B. E. Fahe, D. D., pastor. Miss Jennie Dingman is the president.

PENNSYLVANIA

PHILADELPHIA DISTRICT

—The Luther League of the Church of the Holy Communion, Rev. Dr. E. P. H. Pfatteicher, pastor, has agreed to supply all the coal this winter for the new Slavic Lutheran Church in this city.

BUCK, MONTGOMERY AND CHESTER DISTRICT

—The third North Penn Luther League conference was held in Emmanuel's Church, Souderton, Rev. Warren Nickel, pastor, on Wednesday evening, January 12.

An exercise entitled, "Christ in America" was presented by fifteen young ladies of the local congregation. The speaker of the evening was E. Aug. Miller, Esq., of Philadelphia, president of the Luther League of America.

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UPPER LEHIGH VALLEY DISTRICT

—The twentieth semi-annual convention of the Luther League of the Upper Lehigh Valley District was held in Trinity Church, Lehighton, Rev. G. H. Kuder, pastor, on November 23 and 24, 1915. This was one of the most successful conventions held in the history of the district.

The devotional services of the first session were conducted by the Rev. Luther Coffman, of Palmerton.

The address of welcome was given by Rev. Kuder, the pastor. The enrollment showed that delegates were present from Hazleton, St. Johns, Weatherly, Conyngham, White Haven, Mauch Chunk, East Mauch Chunk, West Hazleton, Weissport, North Weissport, Packerton, Palmerton, Freeland, Summit Hill, Audenried, Lehighton (Grace) and Lehighton (Trinity). There were forty-four delegates and eleven pastors enrolled.

The report of the vice-president showed that seven rallies had been held since the last convention in the spring. The reports of the local leagues showed that great progress was being made and that all the leagues were in a flourishing condition. Rev. W. Penn Barr then gave his report on the student fund. Expended during the last six months $118.50, received $206.70, leaving a balance of $88.20.

At the afternoon session the devotional services were conducted by Rev. R. L. Pfeil, of West Hazleton. Hymn 213 was sung, followed by the reading of the 143d Psalm by Rev. Pfeil. Prayer was then offered and hymn 28 was sung.

The minutes of the morning were read and approved. The first paper of the afternoon was read by a member of the Weatherly League. Topic, "What Does It Mean to Be a Church Member." His points were:

The ideal member of the Church is, first of all, a vital force in his local congregation.

The ideal church member exemplifies his life in the service of the church. The church has before her a great sphere of service and usefulness. Let the individual not lose sight of this. Horace Mann, the great educator and the father of our public school system, once wrote: "Be ashamed to die until you have won some victory for humanity." Similarly I say to you: "Be ashamed to die till you have won some victory for Christianity."

To be a church member means consecration. We must live what we believe; we must practice what we preach; our conduct must agree with our creed.

To be a church member means co-operation. We are working togetther with God. We do not work alone. We are of the body of Christ. That this thought should be emphasized is painfully apparent in many congregations. How many a church fight, because the members want their will to be done.

This paper was followed by another, which was read by a member of the White Haven League, on the topic, "Influence of the Bible on Great Men and What They Have to Say About It."

This paper was very ably discussed by the visiting pastors and delegates and was followed by a paper by a member of the Mauch Chunk League, whose theme was "The Importance of Having Junior Leagues."

Rev. A. T. Michler, of Philadelphia, gave the delegates considerable information about the Junior League work.

The third session of the convention was held in the evening. The devotional services were conducted by Rev. Lauer, of Summit Hill. The address of the evening was delivered by Rev. Arthur T. Michler, of Philadelphia, on "The Value of the Young People to the Church and the Church's Duty to Them."

He said that many of the reports of congregations show that the greater part of the work in the church is being done by the younger people in the church. If all the energy of the young people were put into the church, he said, the church would be the liveliest thing on the face of the earth. That the young people, being the future church and the church the visible institution of God on the earth, that they must be trained properly. That the church needs a trained laity.

The report of the delegate to the State convention, Mr. Ellis Stauffer, was given. Mr. Stauffer then gave the president's report.

The closing session of the convention was opened with devotional services by Rev. Kuder.

Both the president and the vice president being absent, Mr. Harry Hodges, assistant general secretary of the Luther League of America, presided. The Palmerton League was accepted as a member of the District League.

A paper prepared by the East Mauch Chunk League was then read, subject, "The Value of a Liberal Education." It began with this declaration: "As members of the church which lays special emphasis upon education which believes that one of the first duties is to make provision for the proper instruction, development and training of its young people and we as member of a society or an organization of that church whose very aim and object is to hold, to guide, to instruct and to train the youths of the church so that they may become and remain earnest, enthusiastic and loyal members of it, so that when they shall be called upon to become the leaders, they may lead intelligently and wisely and that because of their well directed efforts our church will be ever stepping forward and upward until it occupies the leading position in every line of church activity, which as the Mother Church of Protestantism it ought to occupy."

After this paper had been thoroughly discussed by the pastors that were present a paper was read by a member of the Lehighton (Grace) League. "The Importance of Our Educational Institutions."

After this topic had been discussed, the report of the Resolution Committee was taken up. The following resolutions were submitted and adopted:

1—That a vote of thanks be given the district president for his efficient work.

2—That the delegates be instructed to tell their local secretaries to send in correct reports to the statistician so that correct reports can be sent into the State League.

The recommendations offered by the district president were then adopted as follows:

1—That the treasurer's and statistician's report be printed on the convention program.

2—That each local league appoint a committee to get subscriptions for THE LUTHER LEAGUE REVIEW.

3—That the local leagues elect officers annually, right before or after the spring convention in order to make it more convenient for the district officer's reports.

4—Each local league to send a delegate to the State convention and to continue doing so.

5—That the resolution offered at the State convention to hold bi-annual meetings be disapproved.

6—To give $5 to the National League toward the debt to the assistant general secretary.

7—(a) Give one of the sessions of each convention to the work of the junior organizations, these meetings to be presided over by juniors. (b) To organize a Junior District League under the control of the senior organization. This part of the resolution was referred to the Executive Committee.

8—That the dues of each junior organization be placed at one dollar a year. Referred to the Executive Committee.

The report was accepted as a whole. Invitations were then asked for the holding of the spring convention. Hazleton was selected.

Greetings were then read from the president of the State League, and the convention then adjourned to meet in the spring.

YORK DISTRICT

—The Luther League of Trinity Church, Linden Ave. and West St., York, was organized in January, 1915. It is making great progress. The present membership is about thirty. They have been using the Christian Endeavor Topics, but are now taking up the Luther League Topics. The Rev. Dr. Frederick G. Gotwald is acting pastor. The following are the officers; President, Haydn P. Julius; vice-president, David Gotwald; secretary, Sterling Bonsum; treasurer, Margaret Spahr; organist, Martha Wertz.

PITTSBURGH DISTRICT

—During the past year, the Luther League of Grace Church, Tarentum, Rev. C. A. Dennig, pastor, reports having raised $133.49. A Junior League with a membership of fifty has been organized within the year.

—St. John's Luther League, New Castle, at their recent business meeting elected the following officers for 1916: President, Joseph Bowater; vice-president, S. Luther Gilbert; recording secretary, Rose Genkinger; financial secretary, Hazel Ryhal; treasurer, Leslie Rawle; librarian, Harold Clapie; assistant librarian, Fred Thompson; pianist, Adelma Rosemyer; assistant pianist, Helen Adams.

The League is in a flourishing condition. There is excellent attendance at all of its meetings, and an effort is being made to better the record during the year now at hand.

ARMSTRONG COUNTY

—The Luther League in Rural Valley Lutheran Church was organized December 3 with fourteen members. Meetings are held Friday evenings and are attended by about twenty

people. The League uses the Luther League Topics successfully. Rev. C. F. Gephart is the pastor.

—Rev. F. A. Reiter, pastor of the First Lutheran Church, Leechburg, reports that the attendance at the Sunday evening meetings of the Luther League have trebled during the past year.

DISTRICT OF COLUMBIA

—On December 19, St. Mark's Luther League celebrated the nineteenth anniversary of its organization with a special program and social evening.

The other Luther Leagues of the city were invited and greetings were brought by their various representatives. Rev. L. H. Waring, D. D., spoke on "The Social Side of Our Work" and the pastor spoke on the Luther League motto, "Of the Church, By the Church, For the Church." Other brief talks were delivered on the subjects, "How May We Best Serve the Church," "Luther League Opportunities and Responsibilities" and "The Spiritual Side of the Work." Commenting on the work of this society, the pastor, Doctor Wade, says:

"Our League dates back to within one year of the organization of the Luther League of America, and the work has been carried on faithfully all this time, and great results for good have come to the members of the church. The doctrines of the Church have been instilled in the members gradually and they have developed a real love for the Church and for all that the Church stands for. The League is certainly a great help to the Church. The topics are doctrinal, historical, devotional, and missionary, with suitable subjects for the festivals, and the Church is always held before the members."

OHIO

—The Luther League of Trinity Lutheran Church of Akron, Rev. E. W. Simon, pastor, on the evening of December 15, entertained the League of Trinity Lutheran Church, Canton. Short addresses were made by the president of each league, and the pastor, Rev. E. W. Simon.

The rest of the evening was spent socially. On Sunday evening, December 19, the Akron League accepted an invitation to visit the League of the First Lutheran Church, Barberton, and unite in their regular meeting. The Akron delegation stayed for the church services. The Trinity League some time ago changed the time of holding their meetings from Sunday evenings to the first and third Tuesday evenings of each month. This plan is proving to be much more successful than the Sunday evening meetings. The attendance is much larger. The present enrollment is sixty-five members. The officers are as follows: Raymond G. Lutz, president; Enita L. Moore, vice-president; Helen A. Pfahl, secretary; Ruth I. Simon, assistant secretary; William G. Herrmann, treasurer; Mrs. William G. Herrmann, pianist; Harry C. Cray, librarian.

SCIOTO DISTRICT

—This District League held its fifth annual convention in Calvary Lutheran Church, Chillicothe, on November 26.

—Rev. W. F. Rangeler, of New Philadelphia, has recently organized a Luther League with a charter membership of eighty-eight.

—Rev. Edward P. Scharf organized a very promising Luther League in his congregation at North Baltimore, in October.

NORTHWESTERN DISTRICT

—The following action was taken by the Wittenberg Synod in its closing session, which meeting was recently held in Toledo:

"Resolved, That, in view of the tremendous influence which is being exerted by the Luther League of America upon the coming generation of Lutheran young people, that we urge upon our pastors the wisdom of offering every possible encouragement to the local organizations, the introduction and maintenance of Lutheran literature, and a careful and constant affiliation with the League conferences to whose jurisdiction they belong."

On Wednesday evening, December 8, a joint devotional meeting was held at Glenwood Avenue Lutheran Church, Toledo, at which time Rev. Chalmers E. Frontz, of Tiffin, made an address. After the meeting a social time was enjoyed.

FINDLAY DISTRICT

—The annual convention of the Findlay District of the Ohio Luther League was held in Trinity Church, Findlay, the Rev. A. A. Hundley, D. D., pastor, December 3 and 4.

The convention opened Friday evening with vesper services conducted by the Rev. J. O. Simon, pastor of the First Church, Findlay. The address of the evening was made by the Rev. F. W. Rohlfing, D. D., Van Wert, whose subject was "What Should Be Done in 1917?"

The Saturday morning session was largely devoted to business. The devotional services were led by the Rev. E. Luther Spaid, Carey, O. The address of the morning was presented by the Rev. M. I. Powell, Marion, O., on "The Message of the Lutheran Church to Her Young People."

The Extension Committee reported four societies for membership in the District League: St. John's Findlay, the Rev. William George Dressler, D. D., pastor; St. Luke's, North Baltimore, the Rev. Edward P. Scharf, pastor; Bloomdale, the Rev. Alva K. Jones, pastor, and St. Paul's, Marion, the Rev. M. I. Powell, pastor. The last three societies were organized during the year.

The Saturday afternoon meeting was given to the consideration of Luther League questions and problems, and also the election of officers.

The afternoon program was as follows: Devotional service, the Rev. William George Dressler, D. D., pastor St. John's, Findlay;

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Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Twelfth National Convention

Toledo, Ohio, August 15, 16 and 17, 1916

The National Executive Committee have accepted the kind invitation of the Northwestern Ohio District Luther League to hold the Twelfth Biennial Convention of the Luther League of America in Toledo, Ohio. After conferring with the local committee, the Executive Committee has designated August 15, 16 and 17, 1916, as the time for holding the Convention.

REPRESENTATION.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates should be careful to see that their credentials are properly filled out and signed as is usual in all delegate bodies.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Mr. Paul B. Mattice, Statistical Secretary, Middleburg, N. Y. All credentials should be filled out in duplicate, one part being sent to Mr. Paul B. Mattice, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Toledo. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America. Credentials should be sent to Mr. Mattice not later than August 1st.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Subscriptions should be made now; and secure the pro-Convention number of THE REVIEW, and also the official Convention Report.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary.

"The Luther Leaguer and the Church," Miss Irene Gillette, Carey; "The Luther Leaguer and the Vision," Miss Mary Zay Blackford, Findlay; a symposium on the Luther League was presented, consisting of the following subjects: "Our Failure," Rev. E. Luther Spaid, Carey, O.; "Our Success," Miss Agnes C. Ludwig, Findlay, O.; "Our Need," Miss Abigail Gassman, Findlay, O.; "Our Service," Miss Helen Volk, Tiffin, O. The Rev. Edward P. Scharf, North Baltimore, O., made the address of the afternoon, "Our Part in the Social Duty of the Lutheran Church."

The following officers were elected: President, Prof. Cloyd Martin Reeg, Findlay; vice-president, Mr. Howard Snyder, Carey; recording secretary, Miss Margaret Fuller, Findlay; corresponding secretary, Miss Agnes C. Ludwig, Findlay; treasurer, Mr. David Hundley, Findlay.

INDIANA.

—Any League desiring to entertain the State Luther League convention next June should notify the State president at once.

The leagues at Fish Lake and Middlebury, Rev. Charles S. Bream, pastor, are showing great activity. Both these leagues have recently changed from Christian Endeavor Societies. Each league has sent in fifteen subscriptions to the REVIEW for a reading course, and expect to do special work along missionary lines.

The State campaign for subscriptions to the REVIEW so far has resulted in 106 new subscriptions.

The Fair Haven League at Mulberry is showing increased interest in the devotional meetings. Zion's League, Mulberry, reports having taken in many new members during the past quarter.

New leagues are being organized in St. Paul's Church, Richmond, Rev. C. Huber, pastor, and in the Second English Lutheran Church, Richmond, Rev. R. Iseley, pastor. These make three leagues in Richmond.

St. Mark's League, Indianapolis, gave a play netting about $125 which was added to the building fund, which now amounts to about $600 or more; gave sunrise prayer services Thanksgiving and Christmas mornings at which were collected food, clothing and a good sum of money to be distributed to needy persons; collected a fund to give orphan children at the Osterlin Orphans' Home, at Springfield, O., a Christmas treat. The League will give an open house social in January.

The Christian Endeavor Society at Lagrange, Ind., Rev. P. Gerberding, pastor, has recently reorganized as a Luther League, and has sent in a number of subscriptions to the REVIEW.

ILLINOIS.

CHICAGO DISTRICT

—The December delegates' meeting was held Monday evening, December 13, at St. Peter's Church.

A remarkable address was delivered by Rev. Harry Reeves Calkins, a missionary to India. His subject was "Are We Pagans or Are We Christians?" Rev. Calkins pointed out the fact that the world was becoming more pagan every day in that it believed Christ to be an impersonality, rather than a personality. He urged upon us that we do not make this mistake, that we look upon Him as a personality—a living spirit. Rev. Calkins left a great many thoughts for the Luther Leaguers to reflect upon.

The various district vice-presidents reported on the rallies held in November, all of which seem to have been successful.

Three new leagues were welcomed into the Chicago District, St. Matthew's, Gethsemane (Cicero) and St. Luke's.

It was decided to hold a concert some time in February and to have an ice skating meet some time in January, provided the expense to the League will not be more than $10.

There were twenty-eight societies represented at this meeting. An announcement was made of the annual convention to be held on January 17 at Bethel Norwegian Lutheran Church. The closing hour was spent socially.

—At the semi-annual election of officers on Tuesday, December 7, the Luther League of Bethlehem Church (Norwegian) elected the following to serve the first six months of 1916: President, Louis Ericksen; vice-president, Walter Johnson; treasurer, Mabel Stockseth; recording secretary, Olga Olsen; corresponding secretary, Eleonora Stange; pianist, Ruth Hansen; librarians, Agnes Jacobsen and Earl Youde; ushers, Henry Thompson and Palmer Juul.

At this meeting the question was thoroughly considered whether this League would join the United People's League of America or remain affiliated with the Luther League of America. After considerable discussion on both sides, it was unanimously decided to remain a member of the Luther League of America.

The Luther League has planned to hold its annual watch services on New Year's Eve, December 31, and a good time is promised all.

The Luther League has agreed to pay $500 of the church debt within two years.

OREGON—WASHINGTON

—Recently a Luther League was organized in St. Paul's Church, Seattle, Wash. About fifteen enrolled as charter members and elected the following officers: President, Miss Myra Laverty; vice-president, Rev. H. C. Stafford; secretary and treasurer, Miss Elizabeth Halberstadt.

NOVA SCOTIA.

—The Luther League of the Lutheran Church of the Resurrection, Halifax, N. S., has decided to pay for the church furniture in the new church, the corner-stone of which was laid on December 19.

BOOK REVIEWS

OUR FIRST DECADE IN CHINA, 1905-1915. The Augustana Mission in the Province of Honan. China Mission Board of Augustana Synod. Cloth, illustrated, Swedish and English. 132 pp. Price, 40 cents. The Augustana Book Concern, Rock Island, Ill.

MY CHURCH: An illustrated Lutheran manual pertaining principally to the history, work and spirit of the Augustana Synod. Edited by Rev. Ira O. Nothstein, pastor Grace Lutheran Church, Rock Island, Ill. Cloth. Profusely illustrated. 128 pp. Price, 25 cents net. The Augustana Book Concern, Rock Island, Ill.

Both these little books will be cordially welcomed by those for whom they were written.